



Seth Ward. Bk. Sarnu

4/

Collected
yH

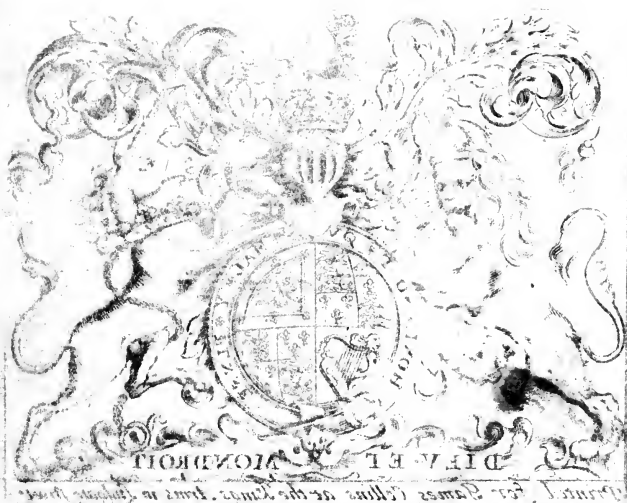
ie

100000

mulh

muano

Commit no sin the world to view



W
SIX
SERMONS

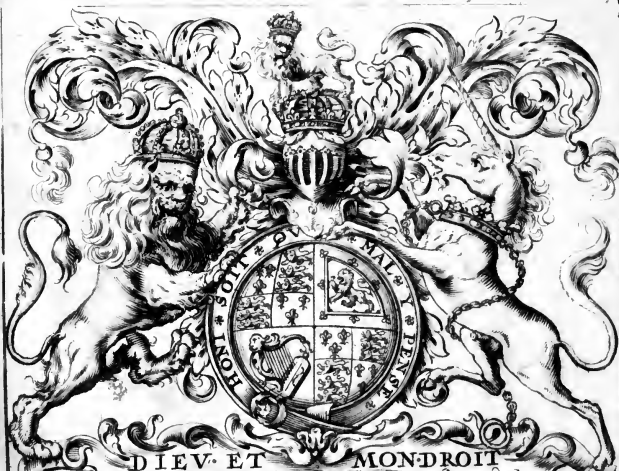
PREACHED

By the Right Reverend Father in God,

SETH

Lord Bishop of SARUM.

396663
1.1041



Printed for James Collins at the Kings Arms in Ludgate street.

L O N D O N :

Printed by Andrew Clark, for James Collins, at the
Kings Arms in Ludgate-street. 1672.



THE

Contents.

I. **A**gainst Resistance of Lawful Powers, on *Rom. 13. 2.* And they that resist, shall receive to themselves *Damnation.* Preached at *Whitehal,* the *Novemb. 5. 1661.*

II. Against the Antiscripturists, on *2 Tim. 3. 16.* All Scripture is given by Inspiration of God. Preached at *Whitehal,* Feb. 20. 1672.

III. Concerning the Sinfulness, Danger and Remedies of Infidelity, on *Heb.*

The Contents.

Heb. 3. 12. Take heed, Brethren, lest there be in any of you an evil heart of unbelief, so departing from the living God. — Exhort one another daily. Preached at Whitehal, Feb. 16. 1663.

IV. A Sermon Preached before the the Peers, in the Abby-Church at Westminster, Octob. 10. 1666. on Eccles. xi. 9. *But know, that for all these things God will bring thee to Judgment. Rejoyce, O young man, &c. —*

V. A Sermon concerning the Strangeness, Frequency, and desperate Consequence of Impenitency. Preached at Whitehal, April 1. 1666. (soon after the great Plague) on Revelat. 9. 20. *And the rest of the men which were not killed by the Plagues, yet repented not of the works of their hands.*

VI. A Sermon against Ingratitude, Preached at Whitehal, Feb. 26, 1663. sometime before the great Plague, on Dent. 32. 6. *Do you thus requite the Lord, O foolish people and unwise?*

III. Concerning the Sinfulness of Idolatry, and Remedies of Infidelity, on
A

Against

RESISTANCE

OF
Lawful Powers.

A

SERMON

Preached before the

KING at *White - Hall,*

Novemb. v. 1661.



LONDON:

Printed by A. C. for John Martyn, and are to be sold by
James Collins at the Kings Arms in *Ludgate-street.*

olive 1



Against Resistance of Law- ful P O W E R S.

R O M. xiii. 2.

*And they that resist, shall receive to
themselves damnation.*



Mongst all the stragems of the Devil, tending to the undermining of Religion, and the subversion of the souls of men,
B though

though there cannot be any more unreasonable, yet there was never any more unhappily successful, than the creating and fomenting an Opinion in the World, That Religion is an enemy to Government, and the bringing Sincerity and Zeal in Religion into jealousy, and disgrace with the Civil Powers.

It was by this jealousy, blown into the heads of the High Priests, and the Sanhedrim amongst the Jews, and of *Herod*, and *Pontius Pilate*, that Christ himself (the *Captain of our Salvation*, the *Author and Finisher of our Faith*) was accused, condemned, and executed on a Tree. By this the Apostles were haled before the Governours of Provinces, forced from one City to flee unto another: for this they endured bonds, and imprisonment, and sundry kinds of death. It was
through

through this fancy, that the Christians, for three hundred years together, endured the rage of Heathen Emperours; *being destitute, afflicted, and tormented.* Our Lord Christ was traduced as *an enemy to Cæsar*, a man refractory to the Roman Laws, and a Nonconformist to the Religion, and Laws of his Country. The Apostles were charged as disturbers of the publick peace, with *turning the world upside down.* The Primitive Christians were accounted enemies to the Commonwealth, adverse, and malevolent to the Empire: and the Christian Religion it self was bruit-ed, and surmised to have something in it offensive, and dangerous to the Civil Government; as appears not only by the Edicts of Heathen Emperours, but also by the Apologies of *Clemens Alexandrinus*, Ju-

stin Martyr, Tertullian, Athenagoras, &c.

Neither was it thus only of old, before the Roman Empire was become Christian; but even since the time of *Constantine*, down to our Fathers days; nay to our own, we shall find the Devil still managing the same pretence, carrying on the same Antichristian mystery of iniquity, which began to work in the time of our Lord Christ, and his Apostles.

Those, that profess to know the *Arcana Imperii*, and publickly proclaim themselves to the World to be qualified for Molders of Commonwealths, and Dictatours to Princes, are the Writers of Politicks; *Machiavel* abroad, and others nearer home: some of these, pretending discoveries of things unknown to all our Fathers, if they be
strictly

strictly analysed, will be found to resolve their whole mystery into this one pretence, That Religion, in the height and exaltation of it, is prejudicial to Policy; and that, to be a thorow-paced, a sincere and zealous Christian, is to be dangerous to the State.

As the remedy for which evil, they have thought fit and necessary to enervate the Principles of all Religion so far, as to remove the Doctrine of Good and Evil, the Immortality of the Soul, the Rewards and Punishments of the World to come; that so Religion may appear wholly to derive from Policy.

How destructive these Doctrines are, not only to the souls of men, in reference to the World to come; but to the interests of this life, (the regular and secure acquisition and

enjoyment whereof, are entirely derived from the great and everlasting Ordinance of Government) I am not now called to speak. But surely it cannot be unnecessary to endeavour to state this Question, to search into the grounds of this pretence, to examine thorowly from whence all this clamour, these fears and jealousies; whence all this mighty scandal hath arisen.

The Gospel of our Saviour is not like the Alcoran, which hates the light, and abhors a strict examination of the Principles whereon it stands. When the Jews contended with our Saviour, and opposed his Doctrine, he desired to bring the matter in question to a rational decision, *John x.* The Question there was, Whether he were the Son of God? And he propounds them this fair *question*, Verse

37. *If I do the works of my Father, believe me : if I do not, believe me not.*

And I verily , as a Minister of Christ, (though the meanest of ten thousand) am bold in the power, and through the evidence of the truth of the Gospel, to say, Let the Adversaries of Religion search and look ; let them employ their Wit, their Industry, their Logick, if any thing can be found in the Principles of Christianity , prejudicial to the power of just and lawful Magistrates : Nay moreover , if it be possible for Men or Angels to state the Rights of Civil Government upon clearer and firmer Principles, to secure them by more powerful Obligations , to urge them upon men by more efficacious Motives of Rewards and Punishments , than those are, which the very Founda-

tions of Christianity do expressly propound : then let the Gospel, and the Ministers of it , endure all that contempt and obloquy which these men desire to cast upon them.

And for the Foundations of our Religion ; there are those, that tell us, that Christianity is founded upon *Cephas* , (*which is, indeed, by interpretation a Stone*) but the Apostle tells us, (*Ephes. ii. 29.*) that we are built upon the foundation of the *Prophets and Apostles* , *Jesus Christ himself being the chief corner-stone* : wherefore by these the present Question is to be decided.

If any men, at any time, taking upon them the sacred name of *Christians* , have swerved from the Rule of their Profession , and (acting contrary to the Spirit of Christ) have made that holy Name to be blasphemed ; it is reason that they
be

be esteemed the utter enemies of Christianity, and that they themselves should bear their condemnation : but to charge their exorbitancies upon that Profession which they have prophaned and injured, is such an injustice, as cannot consist with moral honesty, or Philosophical ingenuity.

So then, *hic Rhodus, hic saltus*. As Saint Paul (1 Cor. xv. 14, 17, 20.) concerning the Resurrection of Christ, *If Christ be not risen, our preaching is vain, and your faith is vain : ——— but now is Christ risen : so I ;* If, within the compass of those Foundations, which I have mentioned, be found any colour or shadow of license for any person whatsoever, upon any pretence whatsoever, to entrench upon the power of lawful Magistrates ; if any warrant at all for open Rebellion,

lion, or privy Conspiracies; for murdering or deposing of Princes, or absolving Subjects from their Allegiance: then let *Kings* cease to be our *Nursing Fathers*, and *Queens* to be our *Nursing Mothers*; let *David* look to his own house; let the *Light of our Eyes*, the *Breath of our Nostrils*, the Restorer of Religion, the Defender of our Faith, look rather first to defend himself. It will then be reasonable to expect, that the *Kings of the earth* should stand up, and * the *Rulers* take counsel together against the Lord, and against his Christ, that they should break their bonds in sunder, and cast their cords from them: then our Preaching is vain, and your Faith is vain.

But now indeed the case is otherwise, and that evidently. What the Laws of men could never do with all their Temporal Rewards and

and Punishments, in that they are weak; that Christianity, in the true Spirit of it, performs, to the utmost height that is conceiveable.

The Foundation of Government and Obedience, is deeply and firmly rooted in the Foundation of our Religion. And, if the Scripture cannot be broken, if it be true, that *Heaven and Earth shall pass away, before one jot of it shall pass away*: it is as true, that the Ordinances of the *Sun and Moon shall fail*, before this Ordinance shall be dissolved. For if by the Principles of our Religion we are obliged to believe concerning the Books of the Old Testament, that they have been delivered by holy men of God, who spake as they were moved by the holy Ghost, 2 Pet. i. 21. then the holy Ghost hath said, *By me Kings reign, &c.* Prov. viii. 15. If Christ be the Son
of

of God, the Son of God hath said, *Render to Caesar the things which are Caesars*; Mat. xxii. 21. If the Holy Spirit did overshadow *Peter*, and the rest of the Apostles; then *Peter*, overshadowed and filled with the Spirit, commands us in the Name of God to *submit our selves to every Ordinance of man*, 1 Pet. ii. 13. If Saint *Paul* were called to be an Apostle by the miraculous appearance of our Lord Christ after his Ascension, and was by him immediately instructed in the pure and genuine spirit of Christianity; then Saint *Paul's* Theory concerning Government is an authentick Christian Theory, whereby the Doctrines and practises of Christians are to be judged: and that Theory is delivered in the seven first Verses of this Chapter; *Let every soul be subject to the higher Powers,*
&c.

&c. *And they that resist, shall receive to themselves damnation.*

I call it a Christian Theory of Government, because it is a brief and comprehensive Scheme, whereby all Questions concerning Obedience and Government, may, according to Christian Principles, be resolved.

The whole discourse of the Apostle consisteth of two general parts;

First, A strict Injunction.

Secondly, Effectual Motives.

First, The Injunction in the first words, *Let every soul be subject to the higher Powers, &c.*

Secondly, The Motives in the words following, which are taken from

I. The Original and Institution of Government ; it is *ordained of God* : hence follows

II. The

II. The Sinfulness of Resistance;
They resist the Ordinance of God. And

III. The Danger of it; *They shall receive damnation.* Which is again enforced by

IV. The End of Government in respect of evil and good men.

Out of all which follows

V. The necessity of subjection;
Wherefore ye must needs be subject.
 And

VI. The nature of that necessity; it is not of prudence, but of Conscience.

After all which the Apostle (like a legitimate Demonstratour) resumes his Proposition, and concludes it with an *ἐπεὶ οὖν*, Verse 7. *Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.*

The

The words, which I have chosen, contain in them the danger of resistance to the Civil Powers. They relate both to the Antecedent and Subsequent part of the Apostle's Discourse, and are as efficacious towards the pressing of the Injunction of Obedience, as it is possible for words to express, or men to conceive.

The strongest, and most operative Arguments upon men (at leastwise — *οἱ τοὺς βεβηκότας*) are Arguments of terrour. The most terrible thing within the compass of humane apprehension, is Damnation; which imports, besides the judgments of this life, the eternal privation of the enjoyment of God, utter darkness, and everlasting burnings.

Those that resist, shall receive to themselves damnation.

Those

Expl. *Those that resist*] ἀνθίστηνόντες. Resistance is a Relative Act, and it implies some person or thing to be resisted. What then is the Correlate of ἀνθίστηνόντες?

That is delivered in the first Verse, *Those that resist* ἐξουσίαι ὑποτάχουσιν, *the Authorities set over them*, Civil Authorities having *jus Gladii*, the Authorities supreme, or subordinate, justly obtaining over them. It is not δυνάμις, or κρείττω, which is here used, (which signifie corporal strength and power) but ἐξουσία, which the Scripture distinguisheth from both the other. From δυνάμις, Luke iv. 36. and ix. 1. 1 Cor. xv. 24. Ephes. i. 21. from κρείττω, Jude 25. It answers the Hebrew word הָלַח, which the Septuagint translates by all the names of Legal Authority; ἀρχή, βασιλεία, ἐκκλησία, κυρία, δυνάσεια, οἰκονομία. It is taken for the

the Persons of Governours, as well as for their Power : so *Ephes.iii 10.* That to Principalities and Powers (*ταῖς ἀρχαῖς, καὶ ταῖς ἐξουσίαις*) might be known, &c. and *πρὸς τὰς ἐξουσίας, καὶ τὰς κοσμοκράτορας*, against Powers, and the Rulers of this World, *Ephes.vii. 2.* So that we may not separate their Personal and their Politick capacity.

It remains, that we enquire the meaning of *ἀντιστηκότες*, and *ἀντιπασόμενοι*, what it is to resist in the Language of the Gospel. Now,

1. That to oppose by force is to resist, it is so plain, that I need not speak to it. We meet both the words in that sence, *James iv. 6, 7.* *Κύριος ὑπεράντις ἀντιτάσσεται*, God resisteth the proud; and *ἀνίστητε τὸν διαβόλον*, Resist the Devil.

2. But the word signifies Opposition by subtilty, as well as by force. The Opposition of *Elymas* the Sorcerer

cerer to Saint Paul, is expressed by this word, *Act. xii 8.* ἀντίστασις and the opposition of Jannes and Jambres to Moses, ἀντίστασις, *2 Tim. iv. 15.*

3. And lastly, it signifies opposition by Words, as well as by Deeds. So ἀντιπεῖν, καὶ ἀντιστῆναι, to gain-say, and to resist, are the same, *Luke xxi. 15.* and ἀντιστῆναι is to contradict, *Acts vi. 10.*

The words then do clearly and plainly comprehend all manner of resistance or opposition.

This hitherto concerns the Proposition taken materially : if we reflect upon the form of it, there will be two things to be considered.

First, That the Proposition is indefinite, and equipollent to an Universal ; *They that resist*, that is, *πάντα ψυχὰς*, every soul (as in the first Verse)

Verse) that resists, without any exception of persons.

Secondly, That the Act of Resistance is set down likewise absolutely without any restraint, in respect of any pretences or causes whatsoever. So that the sence of the words resolved, and expounded by the Scriptures, is this; Every Soul, which upon any pretence whatsoever, in any manner whatsoever, shall resist the lawful Authority that is over him, *shall receive to himself damnation*, that is, he puts himself thereby into a state of damnation.

This I conceive to be the meaning of the Holy Ghost in the words of my Text. I must acknowledge, that two things have been questioned in this Proposition by the men of this unhappy, viperous, and adulterous Generation.

I. The first is, Whether τὸ κῆριμα ought to be interpreted so severely, as to signifie eternal damnation.

II. Whether that, which is said concerning all persons and pretences, can be made good upon the Principles of Christianity.

I. As to the former of these, I shall only say, that the Argument brought against this interpretation doth, in truth, exceedingly confirm it.

Object. The Allegation is, that τὸ κῆριμα is used in Scripture for Temporal Judgment. The place produced is, 1 Cor. xi. 29. *He that eateth and drinketh unworthily, eateth and drinketh τὸ κῆριμα, damnation to himself:* where the Apostle seemeth to explain τὸ κῆριμα by the following words, Verse 30. *For this cause many are weak and sickly, and many sleep; viz. by Temporal Judgments.*

And

And indeed this is true ; but *Sol.*
these things likewise ought to be
observed.

1. That the same penalty is de-
nounced in the Gospel to those,
who *resist Authority*, and to those,
that are guilty of the body of Christ,
1 Cor. xi. 27. and *trample upon* *Heb. 10. 29.*
the blood of the everlasting Cove-
nant.

2. That neither *Ananias* and
Sapphira, nor yet the *Corinthians*,
were by their Temporal Judgments
exempted from Eternal.

3. And lastly, That seeing the
great difference betwixt the Legal
and Evangelical dispensation did
consist in this, that the express
Promises and Threatnings, under
the Law, were Temporal ; and
under the Gospel, Eternal : if God
shall, under the Gospel, besides
Eternal punishments due to every

sin, add moreover to some particular sins the threatnings of temporal Judgments, let these men consider what advantage they have gotten, and what can more be devised to contribute to the aggravations of such a sin. I shall say no more to the first Question, nor to that part of the Text, which concerns the damnation of Resisters precisely considered: but shall apply my self to the resolution of the second.

II. It is impossible in half an hour, to speak concerning all those pretences for resistance of Magistrates; which, being raised by Satan, and made use of by the children of disobedience, are falsely charged upon Religion. I shall single out some of the chief of them, and examine them by *the Law and the Testimony*, by the Old and

and New Testament ; adding to them , as occasion requires , the judgment and practise of the Primitive Christians ; and afterwards make a brief Application.

Those , which have given the greatest scandal, as having troubled the Christian World , and almost turned it upside down , are reducible to the two Heads of Religion, and Civil Affairs.

First, Those which refer to Religion, are such scandalous Tenets as these :

I. That Erroneous (suppose Heretical or Idolatrous) Powers may be resisted ; especially if they endeavour to force men to their own Religion.

II. That Christian Magistrates have no power in matters of Religion : viz. None

1. In religious Causes.
2. Over religious Persons.

By Orders.

By personal Gifts.

Secondly, Those which refer to matters Civil, are reducible to such as these;

I. Harsh Administration.

II. Pretences of Competition of Power; and the like.

Now I shall not be afraid or backward to acknowledge; that if any one of these Tenets be agreeable to the Principles of Christianity, or to the practise of the Primitive and purest Christians, who are to be presumed to have known the mind of Christ and his Apostles; then we are to admit, that there is reason in what is alledged to create a Jealousie upon Religion.

For,

For, 1. If Erroneous, Heretical, or Idolatrous Magistrates may be resisted, (because they are so, or because they join oppression of godly men unto their error in Religion) how can any Kingdom stand? These are matters wherein every man makes himself a Judge; and it is not material, whether he judge righteous or unrighteous judgment; the matter once stated in *Thesis*, that in such cases men may resist, the *Hypothesis* is easily made, and men let loose to act according to their proper apprehensions, or the pretences of those, who have power with them.

What shall be done, when, at the same time, a Prince shall be judged by one part of his Subjects Heretical and prophane, for departing from Superstition, and vindicating his power from unjust Usurpations

pations over it ; while another part shall judge him to be Superstitious, and will never believe him to abhor Idols, so long as he will not commit Sacrilege ? What shall be done, while some conclude him to be irreligious, because he will not worship Images ; others Idolatrous, because he kneels at the Communion ? and both esteem him an Oppressor, because he restrains their Zeal, and hinders them from that excess of Riot, which they pant after, to the devouring of one another ?

Supposing this Tenet to be true, it is indeed evident no Government can be. But now what colour can there be, to charge this Tenet upon Christianity ? Doth the Old or New Testament give any occasion to this Doctrine ? Is it countenanced (1.) by *Moses*, or (2.) by the Prophets ? or (3.) by our Saviour ?

viour? or (4.) by the Apostles?
 (5) That *Cloud of Witnesses*, (the Noble Army of Martyrs) did they give Testimony to this Assertion, or to the contrary? I may not insist: a word to each of these.

1. *Moses* was so far from the Doctrine of Resistance, that, notwithstanding the hardness of *Pharaoh's* heart, the cruelty of the bondage, the weakness of the *Egyptians* by Plagues, the numbers of *Israel*, six hundred thousand, and three thousand five hundred and fifty fighting men above twenty years old; besides the Tribe of *Levi*: yet he would not lead them into the promised Land without *Pharaoh's* positive and express consent to their departure.

2. As for the Prophets; in the third Chapter of *Daniel* we find three of Gods Children put to the trial

trial (the fiery trial) of this Doctrine, by *Nebuchadnezzar*, an Idolater, and a Tyrant, acting highly under both those Capacities together. They were cast into the fiery Furnace, because they would not worship the Golden Image which he had set up. And in the sixth, we find *Daniel* thrown into the Lions Den, only for praying to the God of *Israel*. Let us consider their Behaviour, did they resist, or mutiny, or labour to alienate, or discontent, or (by denouncing threats or terrors) to discourage Subjects from Obedience? How had they been instructed by their Prophets? *Jeremy* (2 Chron. xxxvi. 13.) had taught them, that *Zedekiah* had turned from the Lord God of *Israel*, in rebelling against *Nebuchadnezzar*, who had made him swear by God: and that they ought to seek
the

the peace of the City whither they were carried Captives, and to pray unto the Lord for it, Jer.xxix.7. And therefore the three Children in the third of Daniel only refer themselves to God for deliverance ; and Daniel, in the midst of the Lions Den, prays heartily for Darius, O King, live for ever ! Dan.vi.21.

3. In the next place, let us consider the case of Christ and his Apostles , and see whether any such Tenet may be collected from their Doctrine or Practice, their Speeches or their Actions. As for what concerns our Lord Christ, I have had the Honour formerly in this place more at large to vindicate him from such aspersions. He paid Tribute at the expence of a Miracle, Mat. xvii. 27. He submitted himself to all the Powers that were over him ; to the Sanhedrim, and their

their Delegates, to *Herod*, to *Pontius Pilate*: he submitted himself to death by an unjust sentence, even to the bitter and accursed death upon the Cross, *Philip. ii. 8*. This was his Practice: as for his Doctrine; He taught men to render to *Cæsar* the things that were *Cæsars*, *Mat. xxii. 21*. He acknowledged *Pilate's* power to be from above, *John xix. 11*. He rebuked *Peter* for smiting with the Sword; and told him, that *those that take the Sword, shall perish by the Sword*, *Mat. xxvi. 52*. He taught his Disciples to pray for them which should persecute them, *Mat. v. 44*. And the utmost permission which he gave them, was, when they were persecuted in one City, to flee unto another, *Matth x. 23*.

4. As for the Apostles: They taught men to obey them that have the rule over them, *Hebr. xiii. 17*.

To

To submit themselves to every Ordinance of man, 1 Pet. ii. 13. To do all things without murmuring or disputing, Philip ii. 14. To pray for Kings, and all that are in Authority, 1 Tim. ii. 2. Saint Peter hath told us, that such as despise Dominion, and speak evil of Dignities, are (in an especial manner) reserved to Judgment, 1 Pet. ii 9, 10. and Saint Paul, in my Text, that they shall receive damnation.

This Doctrine they Sealed with their blood. Saint Peter (according to Ecclesiastical Tradition) was crucified, and Saint Paul beheaded, James the Son of Zebedeus slain with the Sword, &c.

Now, as for the Powers, to which all these Instructions and Behaviours did refer, they were for Idolatry, and Tyranny, and Persecution, *Humani generis portenta.*

If

Obj. If it be objected, That all these submitted, because they were not able to resist: the Answer, upon *Sol.* Christian Principles, might be; That He, which restrained the Flames, and *stopped the mouths of Lions*, could have given his Servants power to resist; that Christ could have *prayed his Father*, who would have given him more than twelve Legions of Angels for his relief; that the Apostles, who wrought mighty signs and wonders, could have rescued themselves: had it not rather pleased the great Ordainer of Powers, by their submission, to ratifie and establish the Doctrine of Obedience.

Matth.
26.53.

5. But the belief, and practise of the Primitive Christians will satisfy this Objection even to common Sense and Reason.

The Instances in this kind are infinite,

finite, where Christians, abounding in numbers, being in Arms, and abundantly able to make resistance, have chosen, with the expence of their lives, to yield obedience to Idolaters, persecuting them for their Religion. I shall name but two Examples.

Tertullian * tells the Emperour, ^{Apolog.} that his *Cities, Islands, Castles, Councils, Armies, Regiments, and Companies*; the *Palace, the Senate, the Courts of Judicature* were filled with *Christians*: and yet they submitted to persecution. ^{S 37.}

And we read that the *Thebean Legion* consisted of six thousand, six hundred, sixty and six persons, every man Christian, when they submitted to the Decimation of *Maximinian* for Religion.

I shall say no more to the first Pretence.

D

II. Now

II. Now the second is like unto it, alike prejudicial to Government; alike false, and scandalous to Religion.

Mar. xii.

25.

1 Cor. xiv.

33.

An House, or Kingdom divided cannot stand: and God is not the Author of Confusion, but of Peace; and that especially in Religion. If none have this power to order matters of Religion, there must be Confusion: if any other beside the Supreme Magistrate, there will be Division. The inevitable Inconveniences of the exemption of religious Things, and religious Persons, from the power of the Magistrate, are abundantly set forth by such, as would improve them to the disadvantage of Religion. And, indeed, to go about to deny, or to diminish the dismal Consequences of such Pretences, were to endeavour to put out the eyes of all

all the men of Reason, and Experience in the world.

My present Duty is to enquire, what relation these Pretences have to the Principles of Christianity; and that

First, As to religious Causes.

Secondly, As to Ecclesiastical Persons.

Thirdly, As to holy, or gifted Brethren; as they style themselves.

Now, in order to a resolution in these Enquiries, I shall (as a Lemma) humbly propose one Observation.

It is this, That, whereas there are two things, whereon all Political administration doth depend: 1. Concerning the Rights, and Bounds, and regulation of Sovereign Powers; 2. Concerning the Duties, and Obedience of Subjects

jects : we find both Christ, and the Apostles, frequently labouring to settle in the Consciences of men that part, which concerns Obedience ; but no where restraining, or limiting, or particularly regulating the Office of Sovereign Powers ; but leaving them to those general Rules, which concern the Account and Duty of all men in their several stations, and to the terms, whereupon the Providence of God was wont to settle the Princes, and Governours of the World. Let the rights of *Cæsar* be what they will (in reference to Tribute, or other matters) Christ will not determine them : This he will ; those things, which belong to *Cæsar* (according to *Jus Gentium*) must be rendered to him. He doth not examine *Pilate's* power, in case of Blasphemy,

my, or Treason; but acknowledges it, and submits. He falls not upon sitting, or examining the power of the *Sanhedrim*; either their original power, or the power left them by the Romans: *They sit in Moses Chair, &c. Whatsoever therefore they bid you do, do it, Matth. xxiii. 2, 3.*

And so likewise the Apostles, they seem to be unconcerned (as it were) in the governing part of Civil Policy. No word is found in all their Writings, enquiring into the Rights of the *Roman Emperours* (who were sovereign) or limiting the Exercise of their Power. Only thus much they take for certain, such, as they were, they were ordained of God. And they spend all their labour in founding deeply, and firmly establishing that other part, which concerns Obedience. From

From this Observation it will follow, That whatever Things, or Persons were not before the times of Christ, and his Apostles, exempt from the power of the Magistrate, are not by the Foundations, and Principles of Christianity exempted. (*Non eripit mortaliam, qui regna dat cœlestia.*) And it will only remain for us to enquire, what was the manner of the Nations of the World, and of God's peculiar people, in reference to these Particulars, before, and at the times of Christ, and his Apostles. To which if we shall add the practice of the best, and most ancient Christian Emperors, I know not what more can be desired to clear the present Argument.

I suppose it needless to put in a Caution, that while we speak of

of the Magistrate's power to order matters of Religion; we do not entitle him to the Priest's Office (the Spiritual Function) or the Execution of it, in preaching the word, administering the Sacraments, exercising the power of Ordination, or of the Keys, &c. Blessed be the Lord God of our Fathers, who hath put it into our Sovereign's heart to be tender of the rights of the Church, as of the Apple of his Eye.

This is a Calumny insisted on generally by almost all our Adversaries, but it is too rude, and gross, to be spoken to in this place. Rather let us see whether the Sovereigns among all people, Heathen, Jews, Christians, have not claimed, and exercised power in all Causes, over all Persons, as well Ecclesiastical, as Civil.

Rom. i.
14.

1. For Causes. The New Testament sometimes divides the Gentiles into Greeks, and Barbarians; sometimes into wise, and unwise: according to which division the Romans are, I suppose, reckoned under the Greeks, from whence they were mostly extracted, and with whom they contended in Civility. Briefly, ^{1.} the Greeks, ^{2.} the Romans, ^{3.} the Barbarous Nations did always exercise such a power.

Polit. lib 7
cap. 8.

(1.) *Aristotle*, the greatest among the Greeks, tells us, that the first, and principal thing in a Common Wealth is *ἡ πρὸς τὸ θεῖον ἀμιγεία*. And, accordingly, if we consult the Fragments, which are left us, of the Laws of the most antient Grecian Common-Wealths, we shall find nothing so frequent, as the Ordinances concerning their Religion.

(2) A-

2. Amongst the Romans, *Cicero* (the wisest) saith, that Religion is the Foundation of Humane Society; as in truth it is. To say nothing of the Ordinances of *Numa*, the *Jus Pontificium* &c. the Titles of the Twelve Tables are many of them concerning Religion.

(3.) As for the Barbarous Nations, I shall not multiply Testimonies, nor go beyond the line of Scripture. In the third of *Daniel* we find an Edict of the King of Babylon enjoining all People, Languages, and Tongues to commit Idolatry; *Vers. 4. 5.* And, by and by, another Edict, that no man should speak amiss of the God of *Shadrach, Mesech, and Abednego* *Vers. 29.* In the sixth we find *Darius* (the Persian) by the advice of his Council signing a Decree, against petitioning

tioning (for thirty days) any God besides himself; Verse 9. and shortly another, that all men should tremble, and fear before the God of Daniel; Verse 26. In the third of Jonah, the King of Nineveh, and his Nobles proclaim a publick Fast. In the first of Ezra, Cyrus puts forth an Edict to build the Temple at Hierusalem. In the fourth, Artaxerxes reverseth it. In the sixth Darius re-inforceth it.

I suppose it is now evident, that Greeks, and Barbarians did exercise this power.

To think to elevate the force of these Instances, because all these were Strangers from God, and aliens from the Common-Wealth of Israel, is to mistake the purpose for which they are alledged.

Ephes. ii.
12.

However, it was not thus among

mong the Kings of the Nations
only, but among the holiest, and
wisest of the Governours, and
Kings of *Israel*, and *Juda*; who
for abolishing false Worship, and
ordaining the true, are often high-
ly commended by the Holy Ghost
in the Scriptures. The time would
fail me to speak distinctly, and
particularly, of the Ordinances
concerning Religion, which were
made by *Moses*, *Joshua*, *David*
Solomon, *Asa*, *Jehoshaphat*, *Hezekiah*,
Manasses also, and *Josiah*: con-
cerning whom the Scripture gives
these Characters. *Moses* was the
man of God. *Joshua* the servant
of the Lord. *David* a man after
Gods own heart. There was none
like unto *Solomon*. *Asa* his heart
was perfect with the Lord. The Lord
was with *Jehoshaphat*. *Hezekiah* did
that, which was right in the sight of
the

Deut. 33.
1.

Josh. xxiv.

29.

1 Sam.

xiii. 14.

2 Chron.

ix. 22.

1 Kings

xv. 14.

2 Chron.

xvii. 3.

2 Cron. 29.

2.

2 Chron.
xxxiii. 13.
2 Chron.
xxxv. 26.

the Lord. Manasseh was heard of God. Josiah did that, which was right; and his Goodness was recorded.

Now the Acts of every one of these concerning the Worship of God, and matters of Religion are recorded, and applauded in the Scriptures. For these all ordered, and regulated Services, and Sacraments, and Covenants with God; they erected Altars and Tabernacles, and Temples, and dedicated them unto the Lord; they destroyed Idolatry, reformed abuses in Gods Worship, settled both the standing Worship of God, and occasional Thanks-givings, and Humiliations: to omit other matters.

The whole *Aaronical* Ministry, which consisted in ceremonies, and Sacrifices, Typical, and Carnal

nal Ordinances, was not ordered by the hand of *Aaron*, but of *Moses*, who was King in *Jesu-*
run. Deut. xxxiii. 5.

The Tabernacle, and Temple-service (which, beside the Mosai-cal Institutions, consisted of Spi-ritual abiding Ordinances) was in-stituted by *David*: who, being the *sweet Singer of Israel*, and ac-quainted more then ever any man (for ought appears) with the ways, and helps of lifting up the Heart to spiritual intercourse with God, to that end appointed the use of Musick in the Church; and (with-out fear of stinting the Spirit) he prescribed Set-forms of Praise, and Prayers for the use of the Temple; and ordered the service for every day. A Psalm, consist-ing partly of the one hundred and fifth, ninety sixth, and one hundred

hundred and eighteenth, he first delivered to *Asaph*, and his Brethren, at the reduction of the Ark from the house of *Obed-Edom*; 1 *Chron.* xvi. 7. And divers other *Psalms* were composed by him for the Service of the Church.

And what he had ordained, *Solomon* put in practice. In the fifth Chapter of the second Book of *Chronicles*, we find the pattern of the Service of this Time, and Place, the Sons of *Asaph*, *Heman*, and *Jeduthun*, arrayed in white Linen, with musical Instruments, praising the Lord, saying, For he is good, &c. viz. reciting the one hundred and eighteenth *Psalms*: and, in token of God's acceptance, a Cloud filled the house.

The one hundred thirty and sixth *Psalms* likewise was wont to be sung in Thanksgivings. So we

we find also *Hezekiah*, and *Josiah*,
praising the Lord in the words of Da-
vid, and Asaph.

2 Chron.
 xxix. 25.
 2 Chron.
 xxxv. 15.

Thus stood the matter under
 the Law; the ordering of mat-
 ters of Religion was not exempt-
 ed from the Supreme Power.
Hezekiah varied from *Moses* his
 Law, and was blameless. Nei-
 ther was it otherwise in the best,
 and purest Times under the Gos-
 pel.

It had been but a slender invi-
 tation to the Emperours to be-
 come Christian; if, by submit-
 ting to Christianity, they must
 lose so considerable a part of the So-
 vereign Power enjoyed by all
 their Predecessours, and be there-
 by exposed inevitably to Sediti-
 ons, and Rebellions, upon every
 Frantick eruption of religious Me-
 lancholy. The primitive Empe-
 rours

rours understood themselves otherwise, and so did the Christians under them. I may not stand to recite the *Annals* of the Church.

If *Constantine* had not interposed for the composing of the *Arrian* Heresie, what had become either of Government, or Religion?

The drawing up of Canons for the regulation of Religion was by our Lord committed to the Apostles, and their Successors, the Bishops, and other Ecclesiastical Persons: but, that these Canons should be enforced as Laws by temporal Penalties it, was by sanction of Civil powers.

In the second Oecumenical Council, the Fathers, assembled at *Constantinople*, beseech *Theodosius* the Elder to ratifie the Decrees of that Synod.

Thus

Thus we find *Justinian* establishing the *Nomo-Canonicon*, or *Code* of the Universal Church, consisting of the Canons of the four first General, and five ancient Provincial Councils; and commanding them *ὡς νόμους φυλάττειν*, to be kept as Laws. Briefly, to determine this Question, we need only to view the Titles of the sixteenth Book of the *Code* of *Theodosius*, the thirteen first Titles in the *Code* of *Justinian*, *Photius's* *Nomo-Canon*, and the like.

The Pretence of exemption of Ecclesiastical Causes, so as hath been intimated, as it is inconsistent with Government; so it is also with the Principles of Christianity.

2. Thus much having been spoken concerning the regulation

E

of

of Matters of Religion, it will be needless to enlarge concerning the second Pretence of the exemption of Ecclesiastical Persons.

This Tenet is equally dangerous with the former, and equally contrary to the Principles of Christianity. It were to be wished, that all men professing themselves Ministers were thorowly convinced of the Doctrine of Obedience : otherwise, as they grow popular, they become dangerous. *Sacerdotum quidam eo sunt ingenio, ut, ni pareant, territent.* And Saint Chrysostom commenting upon every Soul, &c. saith, *καὶ Ἀπόστολος, καὶ Ευαγγελιστὴς καὶ Προφήτης.* Both the Apostle, the Evangelist, and the Prophet. Our Saviour was both Priest, and Prophet; and the Apostles were Ecclesiastical persons : yet did not think themselves exempted. Such

Such persons were not exempted, either before, or after the Times of our Saviour; neither in ^{1.} a Single, or ^{2.} Joynt capacity. *From the beginning it was not so.* Mat. xix. 8.

1. As to Single persons under the Law, we find an Instance of the Exercise of the Sovereign power over an High-Priest offending, in *Abiathar*, whom *Solomon thrust out*, and placed *Zadoc* in his room. 1 Kings ii. 27. Ibid. 35.

2. As to the calling of Assemblies; before the Gospel-times, it did belong to the Supreme Magistrate. We find *Moses*, not *Aaron*; *Joshuah*, not *Eleazar*; *David*, not *Abiathar*; *Solomon*, not *Zadoc*; summoning the Priests, and Levites, to meet together. And

In the Primitive Times of the Christian Emperours, we do not

meet with Councils, or Synods called by the Bishop of Rome, nor with Ministers, casting themselves into Classcal, and Synodical Meetings; nor with Assemblies of Divines, called against, or without the Prince's consent.

The indiction of Times, and Places, the convocation of Persons, the Presidency, the order of Debates, the dismissal of the Assemblies, the roboration of Canons (as to making them Laws of the Empire) in the General, and provincial Councils, were all the work of the Supreme Magistrate. And

As for matters of Appeal, we find Paul appealing to *Cæsar*: *Athanasius* (from the Synod at *Tyre*) to *Constantine*; to whom three Appeals were likewise made
in

in the Cause of *Cæcilianus*, and *Donatus* : and many more instances of this, and the like nature.

3. I should now dismiss this Head concerning Religion, did there not remain one Pretence more, and that so wild, and monstrous, that it looks as if it were the last effort of the enemy of man-kind (*ultimus Diaboli conatus*) for it strikes at the Heart both of Government, and of Religion. It is this, that Saints, and gifted Persons, (as they call themselves) are exempt from humane Laws : and in effect resolves into this, that to reprobate others, and assume to themselves the Title of the Godly Party, to talk of Reformation, and the Power of Godliness, of advancing the Kingdom of Jesus Christ &c.

is

is to justifie Sacriledge and Treason, and horrid Rebellion, and to qualify them for the Kings, and Priests, and Prophets of the world.

How far this Satanical madness hath prevailed, to the confusion of all things Civil, and Sacred; to the scandal of Religion; the planting, and watering of Atheism, and Infidelity; I tremble to call to our remembrance.

If my present business were to refute the men, that have given this offence, how easie were it to examine their Gifts, and their Saintship, and how hard to find them. But as the woman of *Samaria* said to our Saviour, *Art thou greater than our Father Jacob?* are they greater Saints, or better gifted, then *Peter*, and *Paul*, and the

Joh. iv. 22.

the rest of the Apostles? He, that said, *Let every Soul be subject to the higher Powers*, had been wrap'd up (whether in the body, or out, he could not tell) to the third heavens: hath any of them been carried higher?

Christ the natural Son of God, the Brightness of his Glory, the Express Image of his Person, said, *Render to Cæsar the things that are Cæsars*: are they greater then Christ also?

But my present purpose being chiefly to remove these scandals from Religion; come, and let us reason together, What could Christ, and his Apostles have done more to prevent this scandal, then they have done? Their Doctrine, and practice hath been already shewn; and the Danger, and Heinousness of the Sin of

Resistance (in all the kinds, and degrees of it) discovered; neither can any thing more be imagined, which might be desired to anticipate, and obviate this pretence, unless it be, that these things should have been particularly foretold, and the Persons (at least their Party and Sect) described; that the world might be forewarned of them.

Will it then satisfy the enemies of our Religion, concerning the Truth, and Infallibility of the Scriptures, and the abhorrency of the Christian Principle from this damnable Tenet; if it shall briefly appear, that these things have been punctually foretold by Christ and his Apostles?

Mat. vii.
15.

Christ hath given warning of grievous Wolves in Sheep's clothing.

More

More particularly Saint Paul ^{2 Tim. iii.} hath told us, that in the last days ^{1.} *perilous times* should come that there should be heady, high-minded Traitors, having a form of godliness, but denying the power thereof. ^{Ibid. Verse 4. 5.}

Saint Peter, that there should ^{2 Pet. ii. 1.} be false Teachers, which should privily bring in damnable heresies, presumptuous, self-willed, not afraid to speak evil of Dignities. ^{Ibid. Verse 10.}

Now, if all this be not sufficient, Saint Jude hath taken up this Prophecie of Saint Peter and given us two clear Characters of these Persons, whereby they might be known. He tells us, ^{1.} That they shall be Separatists from the Church, and ^{2.} false-pretenders to the Spirit. *These are they, which separate themselves, being sensual, having not the spirit.* ^{Jude 19.}

I shall say no more to the Pre-
tences

tences relating to that Head which concerns the matter of Religion.

2ly. Neither shall I enlarge upon that other Head referring to matters Civil, where I instanced in two Pretences taken from,

I. Harsh Administration in the Magistrate.

II. Competition as to power in Subjects.

I. Neither the Time, nor the Design, which I have propounded, nor (indeed) my Profession nor Abilities do allow me to enter into the depths of the Politicks, or to discourse of the limitations of Sovereign Powers. Thus much is obvious to every man,

That there is no Cruelty so great as laxness of Government,
nor

nor any Tyranny in the World like the rage of Subjects let loose; and that *the little Finger of Licentiousness is harder then the Loyns of the severest Laws, and strictest Government.*

I shall briefly shew, that the Scripture, foreseeing the easiness (by reason of the Self-love, and partiality of men) of this Pretence, and the danger of it, hath directly opposed it self against it.

I shall not mention particular Commands: let us have recourse to the main Foundations; the Body, and Substance of Christianity, the **MISHPAT HAMELEK** (the *Jus Regium*) the Fundamental Law of the Kings of Israel.

1. Christianity obligeth us to believe not only, that Christ is
God

God, and that the Gospel is from God: but that all the Circumstances of the Ministry of Christ, and his Apostles, were ordered by his Providence. Why then were the times of *Tiberius*, and *Caligula*, and *Claudius*, and *Nero* (out of the Series of the Time spun out from the Creation) chosen, and selected for the promulgation of the Doctrine of Obedience. If harsh Administration of Power will exempt men from Obedience; at that time, when *Claudius*, or *Nero* was Roman Emperour, why should the Holy Ghost move Saint Paul to write to the Romans, *They that resist, shall receive to themselves Damnation?* So much briefly for the Gospel.

2. As for the *Jus Regium* in the eighth of the first Book of Samuel.

muel we find the *Israelites* desiring a King: and God (though rejected by this motion) commands *Samuel* to *hearken to their voice.* Vers 9.

Yet, that they might know what they did, and not be surprized (believing they might cast off again their King at pleasure) he charges him to protest solemnly, and shew them *משפט המלך*. Our Translation renders it, *The manner of the King.* The Septuagint, and all ancient Eastern and Western Translations render it by words of signifying the Law, or the Right of the King, *Jus Regium*.

This (saith *Samuel*) shall be Vers 11. 12. &c. *משפט המלך* *He shall take your Sons, and Daughters, your Vine-yards, your Fields, and your Flocks, &c.* He tells them of harsh Administrations.

Was

Was it the meaning of the Holy Ghost, that (*de Jure*) Princes ought to do, or that it was lawful for them to do after the manner there described?

Verse 14.

In the seventeenth Chapter of Deuteronomy we find the Duty of the Kings of *Israel* described in a way directly contrary to this; they

Verse 19.

were to *fear the Lord*, and not to turn aside to the right hand, or to the left from his Commandments.

Psal. ii.

10. 11.

Beware now therefore, O ye Kings; be instructed, ye Judges of the Earth: serve the Lord with fear, and rejoyce with trembling.

Was it a Prediction of what would be their condition, what would be the manner of their Kings?

Not that neither. We do not read of any of the Kings of *Judah*, or *Israel*, that proceeded to the

the height there expressed. Even *Abab*, who sold himself to work wickedness, did not take *Naboth's* Vineyard, by force; he would not seise on it, till *Jezebel* had brought about the pretence of a Legal Forfeiture. 1 Kings
xxi. 25.

What then is the meaning of *לֹא יִמְנָעוּ*? Surely it imports thus much, that, if all this hard usage should come upon them, they might cry unto the Lord; (Verse 18.) but that it would not dissolve *Jus Regium* (the right of Sovereignty) or enable them to resist their Kings, or rebel against them.

II. There remains yet one Pretence to speak to, it concerns Competition of Power, either on

1. Pretences of Succession into the Magistrate's place in case of failour of Duty, or upon suppoals

Supposals of forfeiture of Power.

2. Pretences of the last resolution of Power into the people, the diffused multitude, or the peoples Representative, and the like.

Concerning which kind of Pretences I must repeat what hath been said of the other. If they be admitted, they are destructive to Magistracy. If they be encouraged by Religion, there will be reason, that Magistrates be jealous over it. But now is the Spirit of the Scriptures, and the tendency of it entirely bent another way.

The New Testament affords no Instance in this kind. As to the Old, I shall desire, that two Instances may be considered.

1. The Case of *David*, and *Saul*.
2. The Case of *Corah*, and *Moses* :
which

which two Instances (if the time would bear it) would take in the Substance of all, that may be alledged in this kind.

1. It is (I conceive) impossible to carry the first sort of Pretences higher, then they were stated in the Case of *David*, and *Saul*. *Saul* was at first declared, and constituted King by *Samuel*, acting in the Name of the Lord: and, when he had reigned two years, the same *Samuel*, in the Name of the same God, before the same people, denounces publickly, that his Kingdom should not continue; and that God had sought a man after his own heart, because he invaded the Priests Office. After this, he limits a certain day, he tells him, *This day the Lord hath rent the Kingdom of Israel from thee, and given it to thy neighbour, because of*

I Sam.
xiii. 14.

Chap. xv
12.

F

his

his rebellion against God in the
Case of *Amalek*.

The pretence of Failour, and
Forfeiture can go no higher. Now
for the pretences of *David* to step
into his Government, and wrest
it from him: He was anointed
by *Samuel*, for ought appears,
without reservation for the life of
Saul. He was qualified for Go-
vernment; a valiant man, a man
of War, prudent in matters, a comely
Person, and the Lord was with
him. He had received Testimony
from God of his Election: the
Spirit of God departed from *Saul*,
and rested upon him. He had
power in his hand, he was set
over the men of War, accepted by all
the people all *Israel*, and *Judah*
loved him. After all this, you
know his Provocations, his Ad-
vantages, and his Behaviour; he
durst

Chap. xvi.
13.

Ibid.
Vers. 18.

Chap.
xviii. 5.

durst not touch the Lords anointed; and, when another pretended to have done it at Saul's entreaty in extremis, he revenged his death, and lamented over him, *Ye mountains of Gilboa, &c.* 2 Sam. i. 21.

2. But that other Pretence, that after a lawful Sovereign is established (according to the Supposition of my Text, and my Discourse) the power still remains in the people, (in the diffused body of them, or their Representatives) to alter the Government, as they please; it is in respect of Policy, and Government, what the Sin against the Holy Ghost is to Religion, it destroys the foundations of the peace, and safety of men, and makes that to be the Artifice of man, which is the Ordinance of God. How much God abhorred this Pretence, will ap-

pear in the Case of *Corah*, and his company. When God sent *Moses* to bring the *Israelites* out of *Egypt*, he sanctified him, and put his Name upon him; *Thou shalt be to him instead of God*: and when he had brought them forth, he made him a Prince and a Law-giver over them.

Exod. iv.
16.

Acts vii.
35.
Deur.
xxi j. 4.

The supreme Power was in *Moses*, who called to his assistance a Senate, or Parliament, (*מועד*) consisting of the Heads of the Tribes of *Israel*. In this Council Nature soon began to work, some envied *Moses*, whom God had chosen, and *Aaron* the Saint of the Lord. *Dathan*, and *Abiram*, the Sons of *Eliab*, Heads of Families, in the Tribe of *Reuben*, thought both the Civil Power, and (if that must be transferred, from the first-born, to one Tribe) the Priesthood also was due

Num. xvi.

Psal. cvi.
16.

due to them, being Eldest Brethren of the Eldest Tribe. *Korah*, an eminent man amongst the *Levites*, was offended, that the High-Priests Office went beside him, and was settled upon *Aaron*, and his Posterity.

These were their secret griefs; for a redress whereof they make a party in the Parliament, they gain to them two hundred and fifty men, *famous in the Parliament, men of renown*; and, in order to their ambitious Designs, they remonstrate against *Moses*, *Vers. 13.* and their Declaration was this Pretence, which we are upon; that *all the Congregation כל-העדה* were *Holy*, and that *Moses*, and *Aaron* had lifted up themselves above them; that is, that their power was a contrivance of themselves, not an Ordinance of God; that, notwithstanding

standing what God had done to settle the Civil, and Ecclesiastical power, it remained still in the people, or their Representatives assembled together. Now the Scripture tells us, that, since the world began, God was never more highly provoked, then upon this occasion; *when he heard this, he was wrath, and greatly abhorred them; he invented a new thing in the world for their sakes; for the Earth opened and swallowed up Dathan, and covered the Congregation of Abiram.*

Numb xvi.
32.

Application.

I have now done with these Pretences, and my endeavour hath been to vindicate Religion from the charges of unbelieving Politicians, and indeed to shew, that it is not a Spirit of carnal Compliance, but the true, and genuine Spirit of Christianity, which runs through the Doctrine, and Government

ment of the Church of *England*. After what hath been spoken, I hope, I may presume to say with the Apostle, *Do we now make void the Laws through Faith? yea, we establish the Laws.* Rom. iii. 31.

We have seen the Christian Theory; doth the Philosophical Theory provide better for the safety of Princes, and the establishment of Government?

It tells us in effect, that Might is Right; that every thing is just, or unjust; good, or evil according to the pleasure of the prevailing Force, whom we are to obey till a stronger then he cometh, or we be able to go through with resistance.

That, in reference to this life, Obedience is a matter of Wit, and Prudence, and after life there remain for us no Concernments.

How stramineous is this Theory compared with the Christian Theory, which speaks in this wise, *Let every Soul be subject to the higher Powers, &c?*

That this is the genuine Christian Theory, hath in some measure been demonstrated; so that indeed it may be wondered from whence these Prejudices have arisen.

But alas! that *my head were waters!* They have one grand Objection, to which having spoken I shall conclude.

If this be the Doctrine of Christianity, how comes it to pass, that those, who pretend the highest to Religion, and profess themselves the onely Christians, (the Bigot, and Jesuited Romanist; the frightened, and transported Reformist) have been authors of the most hor-

horrible Treasons, and Rebellions?

On the one hand, what mean the Catholick Leagues? On the other, the Solemn League, and Covenant, forced upon Subjects, *renitente Principe*?

On one hand *what means* (shall I say *the lowing of the Oxen*, or rather) the roaring of the Bulls, the thundring of Excommunications, the absolving Subjects from their Allegiance, the Actual Murthers of Princes, the attempts for blowing up King, Lords, and Commons at one clap? What is the meaning of the noise of the Bells, of the claps of Squibs, and Fire-works, which we hear? On the other hand what was the meaning of that black, and terrible dispensation, which will cause the ears of all Posterity to tingle.

It

It is but a little while since the anointed of the Lord, the holiest, the wisest, the best of Kings, was taken in the snares of men pretending to reformation, and sacrificed to the fury of men possessed by an evil Spirit from the Lord. He was offered as a Lamb that is dumb, or rather like the Lamb of God, to the rage of wild fanatical Enthusiasts.

It is but a very little while, since the Lamentation of *Jeremy* was in the mouth of all the faithful in the Land.

Lam. ii. 9.

Our Kings, and our Princes were amongst the Gentiles (provoked to serve other Gods) the Law was no more, the Prophets also received no vision from the Lord. And all these things were brought to pass by men pretending wonders in Religion.

And

And they would know the reason of all these Dispensations. But who art thou, O man! who pressest into the secret of Gods Pavilion? *How unsearchable are his Judgments, and his ways past finding out; such knowledge is too wonderful, we cannot attain unto it.*

It may be, these things have been done, that the Sayings of our Saviour might be fulfilled, *It cannot be but offences will come but wo be to them, by whom they come; and, It were better, that a milstone, &c.*

Matth.
xviii. 7.
Ibid.
Verse 6.

It may be, the Gunpowder-Treason was permitted to be designed, that the disappointment might be had in everlasting remembrance, and celebrated, as it is this day: *Son of man, write the name of the day, even of this same day:*

Ezek.
xxiv. 2.

day: the King of Babylon set himself against Jerusalem this same day.

It may be, God suffered the late Rebellion to prevail, that he might not leave himself without witness, but shew forth his wonders in our days, in the miraculous restitution of our gracious Sovereign, and the Church. If he had not been driven out, how could he have been restored? not by might, nor by power, but by the Spirit of our God.

It may be, this was done, that we might say no more, *The Lord liveth, which delivered us from the Treason of pretended Catholicks: but The Lord liveth which hath delivered us from the Tyranny, and blood rage of the wild Fanatical Enthusiasts.*

Surely, all these things have been permitted, that the Stone which,
the

the Builders refused, might be made tried and precious, and that his Patience, his Piety, his Constancy in Religion, his Christian Magnanimity being manifest to all the World, by the impatient desire of all Nations, he might become the head of the Corner.

Surely, these things were suffered, that the Faith, and Patience, and Loyalty of the Church of England might be made bright and glorious by the Flames of Persecution: and that in the day, when God shall have given our most Gracious Sovereign the hearts, or necks of all his Enemies, it may not repent him of the Kindness he hath shewn to Religion, and Government, in lifting out of the dust the despised Head of that only Church, (for ought I know

know) which makes Obedience without base restrictions, and limitations, an Article of its Religion.

Lastly, these things, it may be, have been permitted, that by the Triumph of this day, and by the vengeance lately executed in the sight of this Sun, the Atheistical world might be convinced, that *the Powers, that be, are ordained of God, and that, though the wicked do evil an hundred times, and God prolong their days; yet Vengeance is his, and he will repay it, and They that resist, shall receive to themselves Damnation.*

F I N I S.

Against the
Antiscripturists.

A
S E R M O N

Preached at
WHITE-HALL.

February 20. 16 $\frac{69}{70}$.

BY
SETH Lord Bishop of Sarum.

Printed by His Majesties Special Command.

LONDON,

Printed by *A. C.* for *James Collins*, at
the Kings Arms within *Ludgate* near
St. Pauls, 1672.

At the

of the

A

THE

of the

THE

of the

B Y

THE

THE

THE

THE

THE

Against the
Antiscripturists.

2 Tim. iii. 16.

All Scripture is given by Inspiration of God.

IN the verse preceding it is said concerning the Scriptures of the old Testament, that they are able to make a man wise unto salvation, *διὰ πίστεως ἡμετέρας* (by the faith which is in Jesus Christ): And it follows immediately, *All Scripture, &c.*

ἡ πίστις (the Faith) is often by a Metonymy taken for the Gospel

G pel

Gal. 1. 23.

3. 25.

Rom. 12.

6.

Tit. 1. 4.

Jud. 3.

pel, which is the Object of the Faith of Christians. We read often of the *Preaching*, and *Hearing of Faith*; of the *Analogy of Faith*, the common Faith which was once delivered to the Saints (in the preaching of Christ, and the Writings of his Evangelists and Apostles) and so I conceive it is to be taken in this place. So that the meaning of the whole is this, The Old Testament understood and expounded according to the Analogy of the New, is able to make a man wise. And the Pen-men of the Canonical Books of the Old Testament (wherein Timothy had been instructed *in the Scriptures*) and of the Books of the New Testament (which except those of St. John were extant before the writing of this Epistle) were inspired and directed by the Spirit of God.

The

The words of the Text are an entire Proposition, asserting the Divine Authority of the Canon of Scripture; and my endeavour shall be at this time to prove the truth of that Proposition. Wherein, that I may proceed with all plainness and clearness, I shall premise two words by way of Petition, and Precaution.

By way of Petition, I suppose and take for granted;

1. The great principle of the power of God, and his providence in governing the world.

2. That our Body of Canonical Books of the Old Testament, is the same with that which was in Use in the time of Christ and his Apostles, And our body of the New Testament the same which was anciently received in the Church.

So, that what shall be proved of those, is applicable to the Original Scripture used in our time.

3. That those Books of New Testament whose Authors were not anciently questioned, were written by those Authors whose name they bear. And that those few others which were sometimes questioned by some particular Churches, and afterward Universally received, contain in them no one point of Faith or Manners dissentient from the Contents of those Books which were never questioned.

2. By way of Precaution and Admonition I must intreat you to take notice, that I shall not now meddle with the Controversies

con-

concerning Apocrypha, Translations, *Keri* and *Chetib*, Hebrew points, various Lections, dubious Authors or parts of Scripture.

But my endeavour at this time shall be to Assert the Divine Authority of the body and substance of the Original Books of the Canon of the Old and New Testament: And this not in the way of common place, but in a particular Examination or Refutation of the most dangerous Opinions of the Antiscripturists, which are these:

I. Of those who pretend to believe the truth of the New Testament, and yet they deny the Divine Authority of the Old.

II. Of those who pretend to believe the truth, but deny the Divine Authority of the New Testament.

III. Of such as pretend to believe matters of Fact to have been truly related in the New Testament, but do not believe the truth of the Doctrinal parts relating to Faith and Manners.

IV. Such as deny the truth of the Relation of matters of Fact in the New Testament, and in consequence reject the whole Body of Scripture. Of these as briefly and plainly as I can.

I. The first Opinion is of those, who pretending to believe the Truth of the New Testament, deny the Divine Authority of the Old Testament. The *Severians*, and the *Manichees*, *Basilides*, and *Carpocrates* of old: The *Catabaptists* of later times, some *Anabaptists*, *Antinomians*, and other Fanatical Sectaries amongst our selves.

In opposition to these, I shall shew, that supposing the truth of the New Testament, the Divine Authority of the Old Testament is to be acknowledged: Because the Divine Authority of the Old Testament is asserted by Christ and his Evangelists and Apostles in the New.

1. Next to the Redemption of the world, the great business which Christ had to do upon Earth, was to Convince men that he was the Messias, and so to assert his Legislative Authority. And the great Argument which he used for the conviction of the world was this.

All the Marks and the entire Character of the Messiah, and of his Actions and Passions, were prefigured and foretold by the Law and the Prophets, and the Psalms,

Luk. 24 44

i. e. in the Volume of the Old Testament.

And all things foretold or prefigured concerning the Messiah, were accomplished by himself.

So that though the great Works of Christ, and the purity and excellency of his Doctrine, and of his Life, were of themselves sufficient to justify the Introduction of his Law into the World, yet he was pleased to resolve (as it were) his own Authority into the Divine Authority of the Old Testament, and to make use of those other manifestations of himself, in a co-ordination with that principle.

And therefore we find him still pressing the *Jews* with this, that if they did believe the Writings of *Moses*, and their other Scriptures, they must of necessity believe him also.

Moses

Moses wrote of me (saith he) Joh. 5.46.
 wherefore, did ye believe Moses, ye
 would believe me. The Scriptures
 testifie of me, therefore search them Joh. 5.39.
 diligently, *ἐπευρώτε τὰς γραφάς.* For the
 attaining of everlasting life he re-
 fers the Lawyer to the Law, What Luk. 10.26.
 is written in the Law? how readeft
 thou? For the avoiding of the place
 of torments, he makes Abraham re-
 fer the Relations of Dives to Moses Luk 16:29
 and the Prophets.

In all his disputations with the
 Pharisees and Sadduces, the Law-
 yers and the Scribes, he makes
 his appeal to the Scriptures of the
 Old Testament. And lest any one
 should think that in all this he did
 only argue *ad homines* (that dispu-
 ting with the Jews he only pro-
 ceeded upon their own Hypothe-
 sis) we find him in the course of
 his Ministration positively assert-
 ing

Mar. 14. ing, that the Scriptures *must be ful-*
 49. filled; that they *cannot be broken;*
 Joh. 10. that he came not to destroy the Law
 35. and the Prophets, but to fulfil them;
 Mar. 3 31. and that *Heaven and Earth shall*
 Mar. 5. 18. *pass away, before one jot or title of*
these should perish, until all was fulfil-
led. Thus he asserted the Authority
of the Old Testament before his
death.

And after his Resurrection he
 made a real demonstration that
 the Old Testament was given by
 inspiration of God; for on the
 day of his Resurrection, falling
 into company of two of his Dis-
 ciples, going to *Emmaus*: *He be-*
 gan at *Moses and all the Prophets,*
 and expounded to them in all the Scrip-
 tures the things concerning himself.

Luk. 24.
 27.

And afterward when the Ele-
 ven were come together, as a re-
 capitulation of this his method,
 and

and that he might instruct his Disciples in it, he said unto them, *These were the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets; and in the Psalms (in the Volume of the Old Testament) concerning me. He opened their understandings, and said, thus it is written, and thus it behoved: And as a short Idea of what they were to do, he tells them, and ye are Witnesses of these things.* Verse 44.

2. In pursuance of this method we find the Evangelists very curious, and very frequent in observing the accomplishment of the predictions of the Old Testament, reciting sometimes the speeches of Christ, saying, that he did such, or such a thing, to the end that
the

the Scriptures might be fulfilled: *I will not eat of the fruit of the Vine till all things be fulfilled.*

Sometimes in their own Persons observing the accomplishment of particulars, and noting either particular portions of Scriptures which were fulfilled, or the fulfilling of the Scriptures cited at large, without any particular Quotation. Thus the Evangelists writing of the Conception, Nativity, Name of Christ, of his coming out of Egypt, dwelling at Nazareth, migration to Capernaum, riding to Jerusalem; Say, that these things were done that the Scriptures (or the saying of the Prophet) at large might be fulfilled: So likewise for the circumstances of his Passion, the flight of his Disciples, casting lots upon his Garments, Vinegar given him to drink, piercing his side,

Mat. I. 22.

Mat. 2. 15.

Mat. 2. 23.

4. 14.

21. 4.

Mat. 26.

36.

17. 35.

Joh 19. 14.

Joh 19. 19.

side, bones remaining unbroken, Verf. 37.
 &c. 36.

Other times they note the particular Prophet, Christ healed Diseases, spoke in Parables, *that the saying of Isaiah the Prophet might be fulfilled.* When Herod slew the Children, *then was fulfilled that which was spoken by Jeremy the Prophet, Rachel weeping for her Children, &c.* and once we find a quotation of the second Psalm, Mat. 8. 17.
Mat. 13. 15
Mat. 2. 17.
 and the like: This for the Evangelists. Act. 13. 33.

3. Lastly, the Divine Authority of the Old Testament is asserted by the Apostles: Whom we find every where in their Writings, citing the Testimonies of the Law and the Prophets, and the Psalms; appealing to them, *what saith the Scripture?* the Scripture hath concluded so or so: Arguing

Gal. 3. 28.
Act. 7. 42.
Act. 1. 22.
& 13. 33.
Rom. 4. 3.
Gal. 3. 25.

Acts 18

24. 28.

Jam. 4. 5.

guing out of them, oft times directly; thus not only the Apostles but *Apollos* mightily convinced the *Jews*, sometimes *ab absurdo*, do ye think the Scripture speaks in vain?

Rom. 2. 12.

Rom 3. 21.

Act. 13. 18.

& 10. 43.

Act. 24. 14.

Act. 26. 28.

In a word, the Apostles followed the way and method which their Master taught them; they asserted that the Gospel was promised by the Prophets, witnessed by the Law and the Prophets: by all the Prophets. Affirming of themselves, that they believed all things written in the Law and in the Prophets: and that they continued testifying and saying no other things than the Prophets and Moses did say should come.

Rom. 7. 12.

Finally, lest any place should be left for doubting concerning any part of the Old Testament, the Apostles have expressly asserted concerning the Law, that it is holy,

holy, just, and good; that the Prophets are holy, and the Scriptures holy; that they are the Oracles of God, lively Oracles; that God spake by the Prophets; that holy men of God spake as they were moved by the Holy Ghost. Lastly, (in the Text) that the *ἱερεὺς γενναῖον*, wherein Timothy had been instituted by his Mother, were given by inspiration of God.

Act. 3. 21.
Tim. 3. 15.
Rom. 3. 2.
Act. 7. 38.
Act. 3. 21.

2 Pet. 1.
26.

2 Tim. 3.
15.

This is the sense of the New Testament concerning the Old Testament; supposing therefore the Truth of the New Testament, the Divine Authority of the Old Testament is to be acknowledged, contrary to the first Opinion of the Antiscripturists.

II. The Second Antiscriptural Opinion is of those who pretend to believe the Truth, but they deny or doubt the Divine Authority of the New Testament, either

ther of the whole body of the New Testament, or at least of that part which delivers the Speeches and Writings of the Apostles.

Of this sort there are said to be many, who by the power and influence of their Education are restrained from denying or disbelieving the Truth of the New Testament, and yet through the infelicity of corrupt conversation are fallen from that Veneration which is due to writings supposed to be of Divine Authority.

For the History of the New Testament they have the same respect which they have for *Tacitus* or *Sallust*, or some such other History; for the Mystery of the Gospel, the same which they have for some part of *Plato*, or remnants of *Pythagoras*; for the practical parts, the same which they have

have for some parts of *Cicero* or *Seneca*, or *Epictetus*. All which writings they believe to be true, but no man believes them to be Divine. And some there are who pretend a great veneration for the speeches of Christ, but have a meaner esteem for the words, and writings of the Apostles.

In opposition to these opinions, I shall shew, that supposing the words of Christ and the Apostles to be True, it will follow, that they are to be esteemed to be of Divine Authority.

Because Christ and the Apostles did profess and declare, that what they delivered to the world, was of Divine Authority.

And because our Lord Christ did undertake not only for himself, but for the Inspiration of his Apostles also.

1. In the examination of the next Opinion, I shall be obliged to lay before you some of the evidences of Divine Authority in Christ and his Apostles, here it is sufficient to produce their assertions of it.

The time of our Lord Christs ministration (betwixt three and four years) was spent in preaching and working, and his Authority was often questioned.

Matth. 23. In Luke 20. 1. and in the par-
 Mar. 11. 27. lel places, *While he was in the Temple teaching the People, and preaching the the Gospel, the Chief Priests and the Scribes and the Elders came upon him, saying, tell us by what Authority thou dost these things (preachest to the people,) and who gave thee that Authority?*

Knowing the perverseness of their minds, he was not pleased to

to gratifie them at that time with a direct answer, but confounded them with a question concerning the Baptism of John.

But at other times, upon other occasions, we find the Divine Authority of his teaching abundantly declared and asserted by him.

I am the way, the truth and the life: The words which I speak unto you they are spirit, and they are life. Joh. 14. 6.
Joh. 6. 63.

The words which I speak, I speak not of my self, but of the Father which dwelleth in me. My Doctrine is not John 14.
10.

mine, but his that sent me. I do nothing of my self, but as my Father Joh. 8. 28.

hath taught me so I speak. I have not spoken of my self, but the Father John 12.
49.

that sent me, he gave me a Commandment what I should say, and what I should speak. Whatsoever I speak there-fore, even as the Father said unto John 12.
50.

me, so I speak. Heaven and Earth shall Match. 24.

pass away, but my words shall not pass away.

Thus did our Saviour assert the Divine Authority of his Words.

2. And so likewise the Apostles are very frequent in asserting the Divine Authority of the things which they delivered.

In the 15. of the *Acts*, we find them assembled about the question of Circumcision; and they accounted it no robbery to entitle their Decrees to the Holy Ghost, *It seemed good to the Holy Ghost and to us,* v. 18.

Nor do they pretend to revelation when gathered in Council only, but each one severally for himself.

St. Peter professes of himself, that
 1 Pet. 5. 1. *he was a partaker of the glory which*
 1 Pet. 1. 5, *was revealed: And of his Gospel, that*
it was revealed from Heaven.

St. John

St. John declares that he had 1 John I. 3.
μετ' αὐτῶν *With the Father and the Son;*
 as for his other writings, that they
 contained the things which he had 1 Joh. I. I.
heard and seen with his eyes which
he had looked on, and his hands had
handled of the Word of life.

As for the Apocalypse, he pro- Apoc. 1. 9.
 fesses, that *being in the Spirit in* 10.
Isle of Patmos he received it, and was
 commanded to write it in a Book.

300 The greatest writer among the ibid. 19.
 Apostles was St. Paul, and the
 greatest question hath always been
 (amongst Unbelievers) concerning
 his Calling and the Authority of
 his Gospel.

300 He knew this very well, and
 therefore we find him asserting
 both his Calling and his Gospel
 with abundant care and dili-
 gence.

He affirms himself to have been

Gal. 1. 1. *an Apostle not of man, neither by man, but by Jesus Christ, and God the Father; That by God himself he was separated to preach, constituted a Preacher, an Apostle, and a defender of the Gospel.* As concerning his Gospel, he professes to have received it by Revelation of God.

As for the Spirit wherewith he wrote and preached, he professed himself ready to give a proof of Christ speaking in him. He appealed to the Prophetick Spirit then in the Church, *If any man think himself a Prophet or Spiritual, let him acknowledge the things which I write to be the Commandments of God.*

Out of this assurance it was that he enjoined his Epistles to be read in the Churches of Coloss, Laodicea, Thessalonica, and excommunicates such as should be disobedient in that particular.

And lest any one should here repeat the Objection made against our Saviour, *Thou bearest witness of thyself, thy witness is not true.*

St. Paul speaking of all the Apostles, affirms that God had set them in the Church, and that the *Mystery of the Gospel was revealed to the holy Apostles by the Spirit.* Eph. 4. 11. 3. 5.

Particularly notwithstanding that dispute betwixt St. Peter and St. Paul (from the first Ages of the Church to our own Times, objected by Unbelievers to the prejudice of Religion) it is remarkable, that, in the same place where St. Paul gives an account how Peter was to be blamed, and how and wherefore he withstood him to his face at Antioch, he doth expressly affirm, that the Gospel of the Circumcision was committed to Peter, and that God wrought effectually in

Porphyr.
Hier. Pro-
cem. Galat.
& in c. 2.
Celsus.

Gal. 2.

Peter to the Apostleship of the Circumcision.

2 Pet. 3.
15.

On the other side St. Peter, in that very place, where he may seem to complain of the *Δυσνόητοι* of St. Paul, yet even there he owns him as his *beloved Brother*, acknowledges his *Wisdom* to have been *given him of God*, and numbers all his Epistles, *inter τὰς λοιπὰς γραφάς* amongst the other Scriptures.

3. Lastly, For such as would put a difference of degrees betwixt the Authority of the words of Christ, and the writings and Sermons of the Apostles, they may take notice, that the Authority of these resolves it self into the veracity of Christ himself.

Joh. 15. 26.

He it was who being to leave the World, promised his Disciples again and again, that he would *send down upon them the Holy Spirit*,
that

that should *instruct* them and teach
 them all things, that should Lead
 them into all truth, Bring to their
 remembrance all things which he him-
 self had spoken, that should shew
 them things to come, that with this
 Spirit they should not be lightly
 dash'd, or sprinkled, but that they
 should be Baptized, and as it were
 plunged into it.

14. 26.

16. 13.

14. 26.

16. 13.

AD. 1. 5.

How all these promises were
 performed, and how the Asserti-
 ons of the Divine Authority of
 the Words of Christ, and the A-
 postles were proved to be true, I
 am next to shew. In the interim
 I conclude that supposing the truth
 of the words of Christ and his A-
 postles, they are to be esteemed of
 Divine Authority.

III. The third opinion is of
 such as pretend to believe matters
 of fact to have been truly related
 in

in the New Testament, but they do not believe the truth of the Doctrinal parts relating to Faith or Manners.

Of these there have always been too great a number, not only pretenders, who under a form of Christianity deny the power thereof, but generally all sorts of Hereticks. When *Porphyrius* had revolted from Christianity to Platonism, and had bent all his forces against the Scripture-History, he was refuted not only by *Lactantius*, and *Methodius*, men Orthodox in Doctrine, but by *Ensebius* and *Apolinaris*; and of late days, *Socinus* and others have well asserted the truth of the Scripture-History, who yet have been offended at the dogmatical parts of the Gospel, and concerning the Faith have made shipwrack.

In

In Opposition to these I shall endeavour to demonstrate, that, Supposing Matters of Fact to be truly related in the New Testament, it is unreasonable to suspect the truth of any of the Doctrines delivered by Christ or his Apostles.

Amongst the various fancies concerning Religion, wherewith the whole world hath been always embroiled: Two things there are wherein all the Sons of Adam have agreed; namely, 1. That that is to be believed which hath received the testimony of God. And 2. That this Testimony is to be gathered from instances of supernatural Wisdom and Power.

In the study of natural and Philosophical Theology, the *Speculativi* amongst the *Greeks* and *Romans*, and other Nations, sought after

after wisdom, (Reason, and Demonstration.) But, to reduce the People to the forms of religious Rites and Sacrifices prescribed them, they were made to believe the Epiphanies of the Gods, and the manifestations of their Wisdom, and Power, by Oracles and Works supernatural.

To these even *Mahomet* pretended, though his great Argument was from the Sword: and of the Jews I need not speak.

For a Foundation of Religion, and in our inquisition after that, short of this Testimony we ought not to stay; further we cannot go: And herein is the utmost of humane wisdom to consider well those Evidences upon which we adventure the interest of our eternity.

To this evidence therefore we appeal

peal in asserting the Doctrine of our Lord Christ, and his Apostles; Namely to the instances of Supernatural Knowledge and Supernatural Power, whereby their Doctrine was attested.

I shall not here wave the force, but I shall decline the repetition of what I have formerly spoken concerning the attestations given to it by Visible Signs, Audible Voices, Apparitions of Angels, Fulfilling the Prophecies, Evidences of Christs Resurrection, Mission of the Holy Ghost.

In *Joh. 7. 15.* the Jews wondred at Christ that he knew any thing: *How knoweth this man Letters, seeing he never learned them?* but if we mark the Scriptures, we shall find that he knew all things, and that nothing was withdrawn from the reach of his understanding.

He

Joh. 11. He knew the sickness and death
 11. of *Lazarus*, though absent and at a
 4. 17. distance; He *saw* *Nathaniel* under
 the *Fig-tree*, and convinced him that
 he was the *Son of God*, and the
 Joh. 4. 29. *King of Israel*: *(Come see a man (said*
 the *Woman of Samaria) which told*
me all things that ever I did, is not this
the Christ?

Joh. 6. 61. He was *καρδιωγών*: The secret
 64. murmurs at his hard sayings, the
 16. 16. inward desires to ask him Que-
 Luk. 9. 47. stions; the Reasonings and dialo-
 gisms of the hearts of his Disciples;
 Mat. 12. the secret Councils of the Scribes
 15. 25. and Pharisees, their evil surmisings,
 Mar. 2. 8. their treacherous intentions to in-
 Luk. 6. 8. trap him, their mental Blasphemy,
 Luk. 11. were all naked and manifest be-
 17. fore him.

He knew what was in man, and
 Joh. 2. 24. needed not that any one should tell
 25. him; He knew the various Kinds
 Mat. 17. 21. of

of Devils, and how they were to be ejected: *This Kind cometh not out but by Prayer and Fasting.* He knew the Fishes of the Sea, and where they were, and what was in them.

He knew not only things past and present, but to come; He fore-saw all things that were to come upon him, who it was that should betray him, he foretold his Disciples all the circumstances of his Passion, how he was to be Betrayed, Condemned, delivered to the Gentiles, mocked, scourged, spit on, kill'd and Crucified at Jerusalem.

Behold, saith he, I tell you before; Let this saying sink into your hearts. He forewarned Peter of his denial, and the Disciples of their flight.

He foretold things to come after his death, the time and manner of

Mat. 17.

21.

Mat. 17.

27.

Joh. 18.4.

11.11.

13.11.

Mat. 20.

18.

Mat. 10.

23.

Mat. 16.

21.

Joh. 14.28.

Luk. 19.

44.

Mat 26.

34.

31.

Luk. 21.

20.

of the destruction of *Jerusalem*:
 The success of his Gospel, the Effect
 (unlikely) of his Crucifixion, that
 John 12. *it should draw all men after him*, that
 32.
 Match. 24. *it should be preached and believed in the*
 14.
 Match 13. *whole world, spreading it self like Lea-*
 31.
 ven, and like a grain of Mustard-
 seed, that Satans Kingdom should
 Luke 10. *be destroyed suddenly like light-*
 18.
 ning; notwithstanding the *false*
 Match. 24. *Christs and false Prophets which should*
 15.
arise.

These and many more were instances of the supernatural knowledge of Christ: And for his power, the time would fail me to insist upon the many and various instances mentioned in the Gospels.

I shall omit the exercise of his dominion over the Sun, Moon, and Stars, Plants, and Animals, Earth, and Water, the Wind and the
 Sea

Sea, and briefly mind you of those which concerned the bodies of men; how he 1. Fed their hunger, 2. Healed their distempers, 3. Raised their dead, and 4. Cast out Devils.

He fed 4000 at one time, and 5000 at another, with 5 or 7 Loaves, and a few little Fishes.

Matth 14.
19.
15. 36.
Matth. 15.
30.

He healed the blind, lame, deaf, dumb, maimed, feaverish, hydropical, paralytick, leprous, and lunatick persons. He cured not green wounds only, but ancient inveterate Maladies of 12, of 38 years continuance, one that was born blind.

9. 27.
4. 23.
Mat. 8 14.
Mar. 14. 4.
Mat. 4. 13.
Mar. 17. 12.
Mat. 4 23.
Luk. 22. 51

He used no Plasters nor Potions, no Telsmans or other Charms, but performed all these things by a touch of his Hand or of his Garment. He healed absent persons as well as present, he spoke
I the

Mat. 9. 20.
John 5. 5.

Matth. 9 20.

Mat. 2. 6.
John 5. 5

the word only and they were healed.

Mar. 5. 41.

Luk 7. 11.

John 11.

39.

Matth 27.

52.

Euf. Eccl.

H. l. 4. c. 3.

3 37.

Annot f. 81

He raised to life the Daughter of *Jairus*, the Widows Son at *Naim*, his Friend *Lazarus*, and many bodies of the Saints. Many of which healed and raised persons lived till about *Trajan's* time, as *Quadratus* a Disciple of the Apostles affirmed in his Apology to *Hadrian* the Emperour.

Mat. 17. 18

Like a strong man armed he cast out Devils, whatever kind they were of he quickly dislodged them; that *foaming and tearing Devil* which withstood the power of his Disciples, and threw down and tore the possessed person even as he was yet coming to Christ himself; he presently *rebuked, and healed the child, and delivered him to his Father.*

Neither their long possession,
nor

nor their numbers could secure them, he cast seven at once out of *Mary Magdalen*, and an whole Legion out of a certain man of the Countrey of the *Gadarens*, who had been possessed by them a long time.

Mar. 16.9.
Luk. 8.27.

Moreover, for attestation to the truth of his Gospel, he delegated all this power to others, to the 12 Apostles, to the 70 Disciples: He bequeathed it to Believers at his death, and they also received and exercised this supernatural power.

Mar. 10.7.
Luk. 9.3.
Luke 10.
1.--9.
Mar. 16.17.

I have given a few instances of the Supernatural Wisdom and Power of Christ solitarily considered: The History of the Gospel affords us many Examples wherein they were gloriously combined.

By his Knowledge he foretold
12 his

Matth. 16. his Resurrection, he performed it
 21.
 Mat. 28. 2. by his Power. By his Divine Un-
 John 16. derstanding he foresaw his Ascen-
 16, 28.
 20. 17. sion, and by the Power of his Di-
 Luke 14. vinity he ascended.
 57.

He ascended, and by his power
 he fulfilled the Predictions and
 Promises which he had made. He
 As 2. 4. sent down the Holy Spirit, and
 shed forth the gifts of supernatu-
 ral Wisdom and Power upon his
 Apostles.

Not to mention the Apparition
 of Angels, and of Christ himself,
 As 9. the Bath Kol, the Extasies, Dreams,
 As 10. 10. 22. 17. Visions, and Impulses which were
 As 16. 9. given them for their own assu-
 16. 6, 7. rance : That they might be enabled
 to preach the Gospel to all Nati-
 ons, and deliver to the world those
 Scriptures whereof we are speaking,
 they had the word of Knowledge
 1 Cor. 12. 9 and of Wisdom and of Faith, and
 the

the gift of divers Tongues, and interpretation of Tongues bestowed upon them.

And to justify their Doctrine to the Ages present and to come, they had the Gifts of Propheſie, and of Healing, and of Miracles.

John (the beloved Diſciple) heard Ap. 4. 1. a voice as it were of a Trumpet, talking with him, which ſaid, Come up hither, and I will ſhew thee things which ſhall be hereafter; and immediately he was in the Spirit, and received the Revelation.

Paul an Apoſtle (though born Acts 27. 10 out of due time) came to Viſions 22. and Revelation, he twice foretold what ſhould happen to the Ship wherein he was carried Priſoner to Rome. He foretold the 2 Cor. 12. 1 Apoſtacy of the latter times, the riſing of Antichriſt, the perillous times which ſhould come upon the 2 Theſ. 2. world 2 Tim. 3. 1.

Act. 11.8. *world in the last days. Agabus a*
 21.10. *Believer at large foretold the Fa-*
 Act. 5.13 *mine which was to come upon all the*
world, and the binding of Paul at
Jerusalem, &c.

But the instances of supernatu-
 ral Power exercised in healing of
 Diseases, raising the dead, con-
 founding the Opposers of their
 Doctrine, and in several other
 kinds by the Apostles and their
 Companions and Adherents, the
 Preachers and Writers of the Do-
 ctrine of the Gospel, are so abun-
 dantly delivered in the New Testa-
 ment, that I shall not offer at par-
 ticulars.

In the 4. of the Acts we find
 all the Apostles praying *οὐτως αὐτῷ* that
 God would stretch forth his hand to
 heal, and that signs and wonders
 might be done by the Name of his
 holy Child Jesus. And immediately
 the

the place was shaken, and they were all filled with the Holy Ghost, and with Power.

The particular Miracles of particular persons are recorded. In one word, they went and preached every where the Doctrines which are written in the Gospel; the Lord working with them, and confirming their words by mighty signs and wonders, and gifts of the Holy Ghost. Marc. 16.
20.

This is the state of the matter of Fact, as it is propounded in the New Testament: I conclude therefore, that, supposing matters of Fact to be truly delivered in the New Testament, there is no reason to doubt of the Doctrines delivered by Christ or his Apostles, relating to faith or manners. And I come to the consideration of the last and extream Opinion of the Antiscripturists.

IV. The last opinion, is of those who deny the truth of the Relation of matters of Fact delivered in the New Testament, and in consequence reject the whole body of the Scriptures.

I could wish there were no such as these, and that what I have yet to say were altogether needless for that reason.

But what mean then the publick Rumors which we hear? and whence is an Opinion gone into the world, that some great Philosophers and men of generous reason are dissatisfied concerning the truth of Scripture, and believe the Authority of it to be wholly derived from the Magistrate?

In reference to these I shall endeavour,

1. Briefly, to shew that the ground upon which these Wisemen
and

and Philosophers reject the Scriptures, is contrary to the Reason of mankind.

2. To evince, that the belief of the Divine Authority of the Scriptures is most agreeable to Reason.

1. As for the Argument and ground of those (amongst us Christians) that reject the body of the Scriptures, I do not remember to have heard of other than this.

They have often called upon Believers, Pastors perhaps, or Doctors in the Church, for a clear and undeniable evidence of the truth of the story of the Gospel, and they have not afforded it : therefore they conclude, the Scriptures are to be rejected.

But is this the reasoning of generous wits : and men of mighty deeds

deeds in disputation, of men pretending to the depths of reason and Philosophy?

To give a man a clear and undeniable evidence of any thing, there are but two ways, *viz.* To convince either his Senses or his Understanding; the former whereof is to be done by experiment, the latter by demonstration.

Would they have now an Experiment whether such or such a thing were done 16 or 17 hundred years ago? Would they have a demonstration of particulars, in their nature indifferent to be done or not to be done, depending upon the liberty of Causes?

Well were it for the world, if these *Beaux Esprits* would have the patience, and endure the fatigue of acquainting themselves with the ways of knowledge (Experiment

periment and demonstration) it would not then be troubled with the dangerous impertinency of such Pretenders

Then these men would not call for Experiment in a subject incapable of it, and (being instructed that demonstration is only of Universal Propositions *in materia necessaria*, whose contrary Positions imply a contradiction) they would know, that to demand this kind of evidence of the truth of the story of the Gospel, is to be absurdly injudicious, and to act contrary to the Reason of mankind.

For seeing we may not with civility suppose this principle to be advanced only for the destruction of Religion, and the ruine (or at least undeniable hazard) of the Souls of men ; We ought to believe that these Philosophers intend this

as

as a General Maxim; 'that (in matters at least of moment) men ought not to adventure to act, but upon clear and undeniable evidence, and (speaking properly) that wise men ought to believe nothing at all. Wherefore let us suppose this for a general principle, and consider what will follow.

Setting aside the knowledge of the Affections of a few Lines and Numbers, is not all learning to be cast away? Must not the Civil world of mankind be brought to swift confusion? must not mankind itself, in a few days come to an end?

Suppose a subject should not yield his Obedience, or a Tenant his Rent, till Titles be made out by Experiment or demonstration. Suppose the husbandman and the
Mer-

Merchant, the Artificer, the Soldier, the Banker, and the Judge should not adventure, but stay for the assurance of Experiment or Demonstration, would not the whole world be confounded ?

*Arist. polit.
l. 7. c. 8.*

Suppose men should not marry, nor take Physick, nor eat or drink till they should have clear and undeniable evidence, that all these things are what they suppose, and shall succeed according to expectation, would not mankind quickly be spent, and brought to an end ?

If the management of all humane concernments, Political, Oeconomical, Personal, proceed upon the grounds of Belief and Hope, and rational (but not demonstrative) inference. If neither these Philosophers (if they would consider) nor any other Person, either ever did, or possibly could, perform any one

one action, upon such evidence, as these men require concerning the truth of the stories of the Scripture; then to reject them for want of such evidence, is repugnant to the Reason of mankind.

I proceed therefore to my second assertion, that the Belief of the Divine Authority of the Scriptures is most agreeable to reason.

That the Divine Authority of all the Scriptures of the Old and New Testament, are undeniably concluded from supposition of the truth of the Relation or History of matters of fact in the New Testament, I have already shewn. And that the rejection of all History is against the Reason of mankind is evident, because all mankind receive some History or other: wherefore I shall briefly shew,

1. That

1. That the History of the New Testament hath all those advantages whereof any History is capable.

2. That it hath greater advantages than any other History.

1. The Arguments inducing men to the belief of any historical Relation, are all of them

(*Ab intra*, Internal, from the

1. Credibility and Scibility of the Object. 2. The Knowledge and Integrity of the Writers. 3. The way and manner of writing.

(*Ab extra*, External, from the

1. Reception of it in the world. 2. Concurrent testimonies of strangers. 3. Concessions of Adversaries, and the like.

In all which particulars, no History in the world can justly pretend
any

Either

any advantage above that of the New Testament.

1. For the credibility of the Object, and Cognoscibility of it.

Ob sol. 1. To say that instances of supernatural Power and wisdom are impossible, is to deny the power of God and his providence in governing the world: And to say that such things are incredible, as are and have been actually believed, in all times, and by all sorts of persons, Jews and Gentiles, Christians and Mahometans (a few Atheistical persons only accepted) is an absurdity.

The History that we speak of, pretends to no intrigues or Cabalistical Counsels, or Myisteries of State, but contains it self within the limits of things Visible and Audible, things that were done or
spoken

spoken; so that no History can have advantage over it, *respectu Objecti*.

2. As for Knowledge in the deliverers, I shall shew it by a brief Induction.

The whole New Testament consists of the Books of the Revelation, Epistles, Acts of the Apostles, and the Gospels.

The Authors of the Epistles and the Revelation, in the Narrative parts of them, deliver the things done or spoken to or by themselves, and could not be ignorant of their own experiences.

The Book of the Acts contains some things done by or to the rest of the Apostles, but chiefly the concernments of *Paul*; and it was written by *Luke*, who was an individual Companion of *Paul*, and intimately conversant with the rest of the Apostles.

K

For

For the things Related in the Gospel of *St. Luke*, he saith they were delivered to him by those who from the beginning were Eye witnesses of the works, and Ministers of the Word, and his History agrees with the other Evangelists.

The Gospel of *St. Mark* hath nothing which is not in *St. Matthew* or *St. John*, and was dictated by *St. Peter*, the Head of the Apostles.

St. Matthew was an Apostle, and *St. John* the Bosom Apostle of Christ. The Apostles were chosen by him for Witnesses of his Words and Actions, they were with him from the beginning of his Ministry, continued with him till his death, couversed with him till his ascension; That which they had heard, which they had seen with their Eyes, which they

they had looked on, which their hands had handled of the word of life, that they delivered in writing to the World: And more than this no Writer or Relater of History can pretend to.

2. For Arguments of their sincerity, they have left Precepts of Veracity, and prohibitions of lying, under pain of Hell torments, the Lake that burneth with fire and brimstone: They have protested that they did not follow cunningly devised Fables; that they did things sincerely as in the sight of God.

1 Cor. 5. 9.
6. 4. 8.
Phil. 4. 8.
Jam. 3. 14.
Eph. 4. 25.
Apoc. 21.
8. 27.
22. 15.

2 Pet. 1. 16.
2 Cor. 2. 17

They have appealed to the searcher of hearts: The God and Father of our Lord Jesus Christ knoweth that I lie not. The things which I write unto you, behold, before God I lie not, Gal. 1. 20. saith St. Paul.

2 Cor. 13.
31.

1 Thes. 2.

3. 4.

They have left behind them various instances of their simplicity and Godly sincerity in representing their failings to the world, and of candour and ingenuity in distinguishing the dictates of their own Reason from the inspirations of the Holy Spirit: *I speak by permission, not by commandment of the Lord: This say I, not the Lord; Thus it is according to my judgment &c.* 1 Cor. 7.

But besides all this, let the matter be estimated according to common reason: If these men did devise a Fable and impose it upon the world, what end could they propound to themselves in so doing? was there any profit in being destitute of all things? or pleasure in being persecuted, afflicted, and tormented? or honour in being counted Fools and Madmen.

Before

Before they began to publish the Stories whereof we speak, their Master was gone, and all worldly hopes were gone away with him: If they were not bound in Conscience, and in Spirit; what obligation had he laid upon them to labour and suffer for his honour as they did?

To omit the severity of his behaviour to them, He called them off from their Vocations, *Peter*, and *Andrew*, *James*, and *John* from their Fishing, *Matthew* from his Customers place, the rest accordingly.

Mat. 9. 9.

They forsook their Nets, their Ships, their Relations, and all their interests, and followed him.

Mat. 4. 20.
22.

And this they did (clearly and plainly) believing that he was to be a Great Temporal Prince, and in hopes of preferment under him

him. In this Expectation they continued to the last minute of his conversation with them upon Earth, and he permitted them so to do.

Act. 1. 6.

Their last words to him were delivered in this question, *Lord wilt thou at this time restore the Kingdom unto Israel?* Of the thing it self they never doubted, they only desire to be informed of the time,

Now after so long expectation? Consider his Answer.

His Answer was this, *It is not for you to know the times, &c. but ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses of me unto the utmost parts of the earth;* and immediately he vanished away.

Was this an answer to their Question? or a satisfaction to their expectation

expectation? Was this an Obligation laid upon them? If he had not sent down the Holy Ghost, this would have moved them indeed, but it would have been to rage and indignation; this would have obliged them indeed, but it would have been to detest and abhor the name and memory of him that had abused them. But for the honour of his name, not their own, they did and suffered all things, and gloried in it. An irrefragable argument of their sincerity in the things which they delivered.

3. Of the internal Arguments for the belief of History, there remains only the Consideration of the way and manner of writing.

Histories then carry their own credentials in them, when the principal parts of them are delivered

with such circumstances of times, places, and persons; as may render them liable to Examination, and Refutation, if they contain any falshood in them.

And in this particular, no History hath any advantage over that History whereof we are speaking, as will be evident to him that considers it throughout.

Luk. 1. 5. Concerning *John* the Baptist, it is recorded, that he was born some few Months before Christ; that his Mother was *Elizabeth*, that his Father was *Zachariah*, a Priest of the Course of *Abia*, that they lived in the *Hill-Country*.

Luk. 3. 1. He began to preach in the 15th of *Tiberius*, *Pilate* being Governour of *Judea*, *Herod* Tetrarch of *Galilee*, his Brother *Philip* Tetrarch of *Iturea*, and of the Region of *Trachonitis*, and *Lysanias* Tetrarch of *Abilene*.

lene. Punctual and particular.

Mar. 14.3.

Soon after this he was Imprisoned and Beheaded by *Herod*, for reprehending him about *Herodias*, all which were matters of Fact, very easie, if false, to have been refuted.

Vide Joseph. Ant.

18.c.9.10.

Luk. 2.1.

Concerning Christ, his birth is stated to have been at a time the most remarkable that ever was, when the whole world was taxed by *Augustus*, in the days of *Herod*, when *Cyrenius* was Governour of Syria; the place easie to be enquired of, it was in a Manger, in an Inn, in a Town that was a little one among the thousands of *Juda*, easie to be examined.

Mat. 4.6.

Mat. 5.1.

When he was about 30 years old, he was Baptized of *John*, and within a few days after he called his Apostles; and in less than four yeeres space he performed all his mighty Works, whereof I shall mention

Luk. 3.23.

mention only some few particulars.

Joh. 2. 1.

11.

Mat. 9. 18.

Mat. 8. 6.

Luk. 7. 2.

At *Cana in Galilee* he turned Water into Wine, at a Wedding, where was much company. He raised the Daughter of *Jairus*, the Ruler of the Synagogue, there was but one in that place, she was his only Daughter, and about twelve years Old. He healed the Servant of that Centurion that had built a Synagogue. Can any thing be more particular?

Joh. 11. 18.

At *Bethany*, fifteen Furlongs from *Jerusalem*, a few days before his death, he raised *Lazarus* after he had been dead four days. Could any thing be more examinable?

His death was at *Jerusalem*, at the time of the Passover, a time of greatest annual concourse in the world, and then it is said, that
the

the Sun was darkened, the Veil rent, the Rocks torn in pieces, the Graves opened. Can any thing be more refutable than these things, if they had been false?

So likewise for the Apostles.

The healing of *Æneas* at *Lydda*, raising of *Dorcas* at *Joppe*, the passages with *Cornelius* Captain of the Band called the *Italian Band* at *Cæsarea*, and many other acts of *Peter*. The increpation of *Barjesus* at *Paphos*, in the presence of *Sergius Paulus* the Governour. The healing of a Cripple at *Lystra*, in the presence of the Priest of *Jupiter*, besides many other acts of *Paul*, and the rest of the Apostles, are so circumstantiated in the History, that if false they might have been very easily contradicted.

Acts 9.33.

40.

10.1.

13. 6.

14.13.

But besides all these, this History

story contains a Narration of things done and said, not only by persons well affected but by *Herod* and *Pontius Pilate*, and the Roman Governours, by the Pharisees, the Scribes, the High Priests, and the *Sanhedrim*; all of them Enemies both to the Historians and the History; and if any of these things had had been convicted of falshood, would not the credit of the whole Gospel have (at once) been utterly overthrown?

I conclude therefore, that in respect of internal Arguments for belief, no History hath, or indeed can have any advantage above the History of the New Testament.

2. As for External Arguments, I can but name them. Though the whole world interess'd themselves against the story (so examinable

nable as you have heard) though the Books were extant, while the memory of things was recent, *Matthæw* within seven years, *Mark* within eleven, *Luke* about twenty four, *post mortem Christi*; the Epistles of *Peter* and *Paul* within thirty years, all the rest *intra unius hominis ætatem*, yet no man could ever convince them of falshood.

The stories were received by men of the greatest Wisdom, Learning, and vertue amongst the Greeks and Latines. Many of the hardest passages were attested and confessed by Enemies and Unbelievers.

The Authors owned by *Julian*: *Cyroll c.*
the Miracles confessed by *Celsus*: *10. c. Jul.*
the checking of the operation of *Orig. c. c.*
the Devil by *Porphyrus*: *Ensch.*
the Darkness and Earthquake at the death *Tertio Hi-*
of Christ by *Tballus* and *Phlegon*. *storiarum,*
Citat à Ju-
lio Afr. 3.
Chronogr.
Orig c. G.
l. 3.
Tral-

15. 44.
Annalium.

Athanas.
Synops.
Const. ad
p. p. Nicee.
vide Theo-
doret. l. 1.
c. 6. Gr.
Lat. Pan.

Trallianus: the Crucifixion of Christ (by *Pilate* under *Tiberius*) by *Tacitus*: And in one word, The entire Volume of the Scriptures, the very same which our Church receives (by vertue of the belief of the History of the Gospel) before any general Council, or the time of *Constantine*, without any Convocation of the Clergy, or imperial Edict for that purpose, was *instinctu quodam Christiano*, generally received by all Christians, and the world made Christians.

In respect of all these Arguments, internal and external, I might have justly said, that the History of the Gospel hath the advantage of any other History; but seeing there are some particulars wherein the advantages are supereminent, I shall speak a little of that distinctly by itself, and so conclude.

2. These

2. These advantages I shall reduce to two heads, *Testimonium Dei* (1)

1. For the *Testimonium Dei*, consider,

1. Opposition to } the Gospel.
2. (Prevailing of }

Never any story was so much opposed as the Books and History of the New Testament, by Jews and Gentiles, by the World and by the Devil.

The beginnings and propagation of the Gospel was by the Jews maliciously and strenuously opposed in the times of Christ and his Apostles, and in all succeeding Generations.

Lest all men should believe in Christ *(because of his Miracles)* the Rulers took counsel to destroy him; the People cried out to have him Crucified. *John 11. 48.*

Lest the last error (as they called it) should be worse than the first, they sealed *Math. 27. 46.*

sealed up his Sepulchre, and set a watch upon it; and lastly, *suborned* the Souldiers to say, that his Disciples came by night while they were sleeping (how could they know this?) and stole him away.

Acts 4. 6.

That the first Miracle wrought by Peter and John might not spread among the People, the Rulers and Elders and Scribes, *Annas* and *Caia-phas*, and John and *Alexander*, and all the Kindred of the High Priest, laid hands upon them, and put them in hold, and threatned and commanded them not to speak at all in the Name of *Jesus*.

Acts 7. 57.

When Stephen had uttered his testimony, the people cryed with a loud voice, and stopped their Ears, and ran upon him with one accord, and cast him out of the City, and stoned him.

Acts 9. 2.

Wherever they met with Believers

lievers, Men or Women, they *hated them into Prison*, breathing out threatnings and slaughter. Wherever they met with the Preachers, they opposed and blasphemed, they tumultuated, they *stirred the Gentiles*; they enraged the *chief men of the Cities* and the *honourable women* against them.

Act. 13. 45?
14. 2.
13. 50:

The instances of their malicious opposition, in all ages of the Church, are so many as are not to be numbred in a few Minutes, but would require many days only to name them.

They first stirred up Nero to persecute the Christians, they contrived the death of *Polycarpus*, they stood by, and insulted over the dying Martyrs; in a word, whoever shall read the stories of primitive times, he will find that the Jews were generally the Setters and Infor-

Ensl. l. 4. 15

mers against the Martyrs, and the Brokers for their Goods after execution: And the Histories of our own and other Nations will shew us the height of their malice, and the continuance of it.

Now, beside the little Nation of the Jews, the rest of the whole world, when this History began to be published and the Books written, were Heathen, universally devoted to the Devil, whom therefore our Saviour styles, *the Prince of this world.*

And now that feud which had depended betwixt the seed of the Serpent and the seed of the woman 4000 years, was by the preaching and writing of these things brought to a Crisis.

The professed and declared design of the Gospel, was to drive the Devil out of his Dominion,
not-

notwithstanding the antiquity of his possession, the universality of his Church, and the consent of all Nations, whereby he held his title. Notwithstanding his Empire was supported by Governours and Laws, and fortified by the Arms and actual strength of all the world, he saw, that if the Gospel were not suppressed, a little time would spoil the pride of all his glory, that in a moment he should *fall like lightning from Heaven.*

That he should be exorcised out of the bodies which he possessed: That his famous Oracles should soon be put to silence: his gorgeous Temples and Images should be torn down, his Mysteries and lying wonders set at nought: That Prayers and Vows would be made to him no more, and he should cease to be celebrated in the Songs

of his Poets, and Hymns of his
Hierophantæ

That his revelling Festivals
would be turned to mourning,
no more gifts would be present-
ed, no beasts, nor children, wo-
men or men sacrificed upon his
Altars.

The Contention was *de rerum
summa* (*pro aris & focus*) and his
rage was kindled accordingly : He
summons together all his wiles
and stratagems, he musters all his
forces, he sounds an Alarm to the
world, stirs up young and old,
rich and poor, all ages, sexes, con-
ditions, the people wise and un-
wise, the Common Souldiers and
Commanders, Counsellors and
Judges, Senate and Emperors, by
suppressing these Books, and de-
stroying the Believers of them,
to erase the memory of the Go-
spel

orig c c.
l. 1.

spel, and abolish it for ever.

The people were enraged against the Believers, as against the common Enemy of mankind, and *pro solenni suo*, they slandered them with unthought of wickedness, they imputed to them all the calamities of the world : And required them to death : *Si Tiberis ascendit in mœnia----Christianos ad Leones---*

Against these Books, the Learned employed their Learning, and the Witty employed their Wit. *Celsus*, *Porphyrius*, *Jamblichus*, *Hierocles*, and other Philosophers, endeavoured to dispute them out of the world, *Symmachus* and *Libanius*, and other Rhetors to declaim them away. *Julian* and *Lucian* and other Scoptick wits, endeavoured to jeer and droll away the credit of them.

Mean while the Senators and Lawyers employ themselves to destroy the Books, by stretching against them the ancient Laws against bringing in Foreign Religions, and against Magical and Fatidical Books : and to destroy Books and Believers by New Laws made for that purpose against Combinations (*Hetærie*) Sacrilege, Treason, the Law that none should buy or sell, or draw water without Thurification to the Gods, and the like.

Plin. Ep.
10. 97.

By force of these they persecute the Believers, as Enemies to the Commonwealth, and Traytors to the Emperour, as sacrilegious persons, and contemners of Religion.

The people sometimes rising upon them without any edict, sometimes by virtue of Edicts Imperial or Proconsular.

From

From the beginning of the Gospel to the end of *Dioclesian* and *Maximian*, this was the state of Believers.

Their Scriptures were forbidden to be read, and required to be burned; their Oratories and (obscure) Churches were pulled in pieces; their Estates were plundered and confiscate; their bodies were imprisoned and tormented; Fire and Sword, hot Iron Chairs and Coffins, Gridirons, and Cauldrons, Hooks, Stakes and Gibbets, the Teeth of Lyons, and Tygers, &c. were their portion.

It cannot be shewed, that ever any Book or story met with equal Opposition

2. Consider then how it prevailed, how quickly and largely, how deeply and effectually, although the Precepts were not con-

trived to solicit the Affections, nor the Doctrines to court the Reason of men.

Act. 2. 41.

At one Sermon of Peter three thousand, at another five thousand were converted : Within a few years after the Death of Christ we find by St. Peter, that the

1 P. 1. 1. 1.

Gospel was preached throughout Pontus, Galatia, Cappadocia, Asia, Bithynia ; and Paul had planted it from Jerusalem round about to Illyricum : Besides what was done by other Apostles, in the Provinces assigned them at the Council of Jerusalem.

Acts 15.

Within sixty six years this grain of Mustard seed was become a Tree, Pliny Proconsul of Bithynia (to whom the care of Religion, *ex officio*, did appertain) appointed by Trajan to suppress the Christians, he writes to him, that this Be-
lief

Lib. 10.

Epist. 10.

lief was *Longè lateq; diffusa, Civitates, Vicos, Agros, impletos Christi cultoribus.*

During the second Century, it had shot out great branches, the boughs of this Tree were stretched out; *Hesterni sumus & vestra omnia implevimus.* Tertullian reckons up the known parts of the World, in *quibus omnibus Christi* Adv. Ju-
deos, c. 7, 8. *nomen regnat, and concludes, ubiq; porrigitur, creditur, colitur, regnat, adoratur.*

And lastly, During the third (*à morte Christi*) the Fowls of the air, and Beasts of the field lodged under the shadow of it: The Net drew good and bad to shore; the Roman Emperour and Empire declared themselves Christians, *i. e.* Believers and Assertors of these Books: So mightily grew the word of God and pre- A 9. 19. 20.
vailed.

It went on conquering and to
con

conquer, not by the Spirit of the Sword, but by the Sword of the Spirit; the powers of the Earth, and the gates of Hell could not withstand it; it drove the Devil away with all his Temples, Idols, Oracles, Priests, Sacrifices, Services, like lightning: So fell the Dragon, the old Serpent that deceived the World, he was cast out with all his train.

So fell Lucifer the Son of the morn, his Friends and his Followers lamenting.

Pliny.

How art thou fallen from Heaven, O Lucifer the Son of the morning! *Desolata Tempia, rarissimus Victimarum emptor!* Some complain of people forsaking of the Gods, others of the Gods forsaking their Oracles and Temples, and becoming useless to the World: *He said I will ascend into Heaven,*
and

Prophecy.

and exalt my Throne above the Stars,
but he was soon brought down to
Hell.

For the Gospel like Leaven or
Fire from Heaven, seized upon all
that stood before it; it leaven'd
Cities, Islands, Castles, Councils,
Camps, the Tribes and Decuries, *tert. Ap.*
the Palaces, Senate, Pleading-pla- 37.
ces.

It took possession of the Learn-
ed, and the Wise, the greatest and
noblest Wits of the Eastern and
Western Nations: It raised up
Philosophers to confound the Phi-
losophy, and noble Orators to con-
found the Rhetorick wherewith
it was opposed.

Against *Celsus* it excited *Origen*,
against *Porphyrie Apollinarius*, and
Methodius; against *Porphyrie* and
Hierocles, *Lactantius* and *Eusebius*
(besides what was written *sparsim*
by

Jerom, Augustine, Cyril, &c.) It set up *Chrysostom* against *Libanius*, *Prudentius* against *Symmachus* and the Rhetoricians.

And as it spread it self large and high, so where it took possession, it took a deep possession, *Quantum vertice---tantum radice*: Those that received it truly, received it in the love thereof, it took possession of their hearts: It penetrated their spirits, and took its lodging in the inmost recesses of the soul. The Contents of these Books was their most precious Pearl, and they hid it in their heart. The Books themselves were their greatest worldly treasure, and rather than they would deliver them to be burned, they chose to suffer the loss of Honour, Liberty, Estate, Wives, and Children, nay even Life it self. When *Dioclesian* required the Scriptures that they

they might be burned, In one Province (*Egypt*) in one Month 17000 persons chose rather to dye than to deliver them: In compa- Euf l. 8. c. 3. rison of these they counted not their lives dear to them; the love of them was stronger than Death, many waters could not quench it, neither could the flouds drown it. This was *Testimonium Rei*, and an advantage above all other Histories, or Writings in the World.

2. Moreover they had *Testimonium Dei*. Indeed all that is already spoken is an evidence of a Divine assistance: But more particularly, God gave Testimony to these Books, by

1. Their operation upon Believers of them.

2. His co-operation with Believers of them.

1. The

*Vide Orig.
C. Cels. l. 3.*

1. The Gospel which they contain, was the power of God to every true Believer. That which no Institution in Philosophy, nor Initiation in the Mysteries of any of the Gods, was ever able to accomplish, that was every where atchieved by the belief of the Gospel, in a moment. Like a charm from Heaven, it stilled the passions, and mortified the lusts of men. What a Beadroll doth *Paul* reckon up in the *Corinthians*: But ye are washed (saith he) but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the spirit of our God.

*Laët. de
fals. sap.
l. 3. c. 26.*

Notwithstanding all the calumnies thrown upon Believers, and the prejudice wherewith they were loaded, the unpropitious and reluctant world were forcibly convinced that the Believers of these

Books

Books were effectually taught to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world: through the cloud of ignominy wherewith they were encompassed, their innocency broke forth as the light, and their just dealing as the noon day; the piety, loyalty, justice, charity, magnanimity, patience, meekness, and purity of believers of these Books, convinced the unbelieving world, that God was in them of a truth: for they taught as having Authority and Power, and not as the writings of other Scribes.

2. But beside the operation of these Books upon the Believers, God was pleased to give testimony to them by his co-operation with them in signs and wonders, and mighty deeds.

The History of the Gospel tells
us,

us, that when Christ was even now leaving the world, he left this Legacy to believers for confirmation of the truth of the Gospel; *These signs (said he) shall follow them that*
 Mar. 16. 17 *believe; In my name they shall cast out Devils; Speak in new tongues; Take up Serpents; If they drink any deadly thing, it shall not hurt them; They shall lay hands on the Sick, and they shall recover.*

Now that this was made good, and that these signs (so long as there was need) were continued among Believers, we have as good assurance as we can have of any thing beyond our own memory or experience.

They have been delivered to us by a Cloud of Witnesses; by men of the greatest Wisdom and Learning in their Generations, by persons of such Integrity, that they
 laid

laid down their lives in testimony of their veracity; delivered not by hear-say, but upon their certain knowledge; delivered in their Disputations with, and apologies to the Adversaries of Christianity, with a challenge to the examination of the truth, or a conviction of the falshood of them. Instances are very numerous, I shall produce only a very few.

Justin the Martyr (who suffered Dial. cum Tryphone. Anno 165) affirms to *Trypho* the Jew, that these supernatural gifts were found in his time among Christians.

Irenæus an Auditor of *Polycarp*, who was a disciple of St *John* (suffered circa 206) affirms upon his own knowledge, that the gift of Iren. l. 2. c. 36. Euseb. 5. c. 7. stem. c. 20. Propheſie was then frequent in the Church, that many had the gift of tongues, *ipsi audivimus*; Others cast

out Devils, Others healed Diseases, Others raised the dead; and those raised persons continued many years amongst them, *pro certo*.

Tertullian in his *Apologetica adversus Gentes* affirms that *Jam de vobis Dæmonas ejiciunt*.

L. 3.

Origen against Celsus, saith, that he himself had seen by invocation of God, and the name of Jesus very many that were delivered from grievous maladies, ἀπ' ἐκστάσεων (*alienatione mentis*) *καὶ ἄλλων πνεύματων*.

Not to mention others, St. Augustine in his Book *de Civitate Dei* (begun about 410, but many years in writing) l. 22, c. 8. gives an account of very many Miracles done at Hippo, Carthage, and other places, of no great distance, noting times, places, persons, occasions, appealing to the Countrey, delivering them under terms of the greatest

greatest assurance; *Scio ego; cognosco ego; nos interfuimus, & oculis nostris aspeximus*: And in his *Retractations*, *Ea quæ cognoscimus neq; referre neq; enumerare possumus*.

Other Histories and Writings, and the Authors and Believers of them can pretend no higher than to the testimony of men, these have the testimony of God also: *If we believe the testimony of men, the testimony of God is greater*. I conclude therefore, that there is greater Reason to believe the History of the New Testament than any other History in the world.

The sum of all is this, The Divine Authority of the Scriptures is the great fundamental and comprehensive Principle of Christianity, which being admitted it stands, and being removed it presently falls to the ground.

Against this therefore the great

M 2

Enemy

Enemy of Religion in these later days (under pretence of Reason and Philosophy) directs his Forces; and is said to have found a success very pernicious and deplorable.

And humbly conceive that the Resolution of the belief of the Divine Authority of the Scriptures into the Decrees of Popes, or Determinations of Councils with those who call themselves Roman-Catholicks, into private impulses and dictates of the Spirit with the Enthusiasts, and into the Laws and Edicts of Princes and Magistrates with our new pretenders to Reason and Philosophy, is that engine whereby the Devil hath prevailed to scandalize the world, and cast it into Antiscriptural infidelity.

It is for this cause that I have conceived it requisite (after many others who have done worthily)

to

to have recourse (once more) to the Original Reason of things, and the common grounds whereupon mankind doth proceed in matters of this nature. *Vide Philosoph. Essay.*

Where (hoping that I have escaped the absurdity of begging the matter in Question, discoursing in a circle, and the inconveniences of some other methods) I have endeavoured to demonstrate: That supposing the truth of the New Testament, both 1. The Old Testament, and 2. The New Testament are to be received as of Divine Authority.

3. And supposing matters of fact to be truly related, the Doctrinal parts are to be believed.

4. For the Historical Relation of matters of fact, that there is no ground to dis-believe it.

That for the reception of it, it hath 1. All the advantages

whereof an History is capable.

2. Far greater advantages than any other History.

Wherefore I conclude, that *All the Scriptures* (i. e.) the Canonical Books of the Old Testament and the Books of the New Testament) *were Given by inspiration of God. Quod erat demonstrandum.*

Con-

Concerning the
Sinfulness, Danger & Remedies
OF
INFIDELITY.

A
S E R M O N

Preached at *Whitehall*,

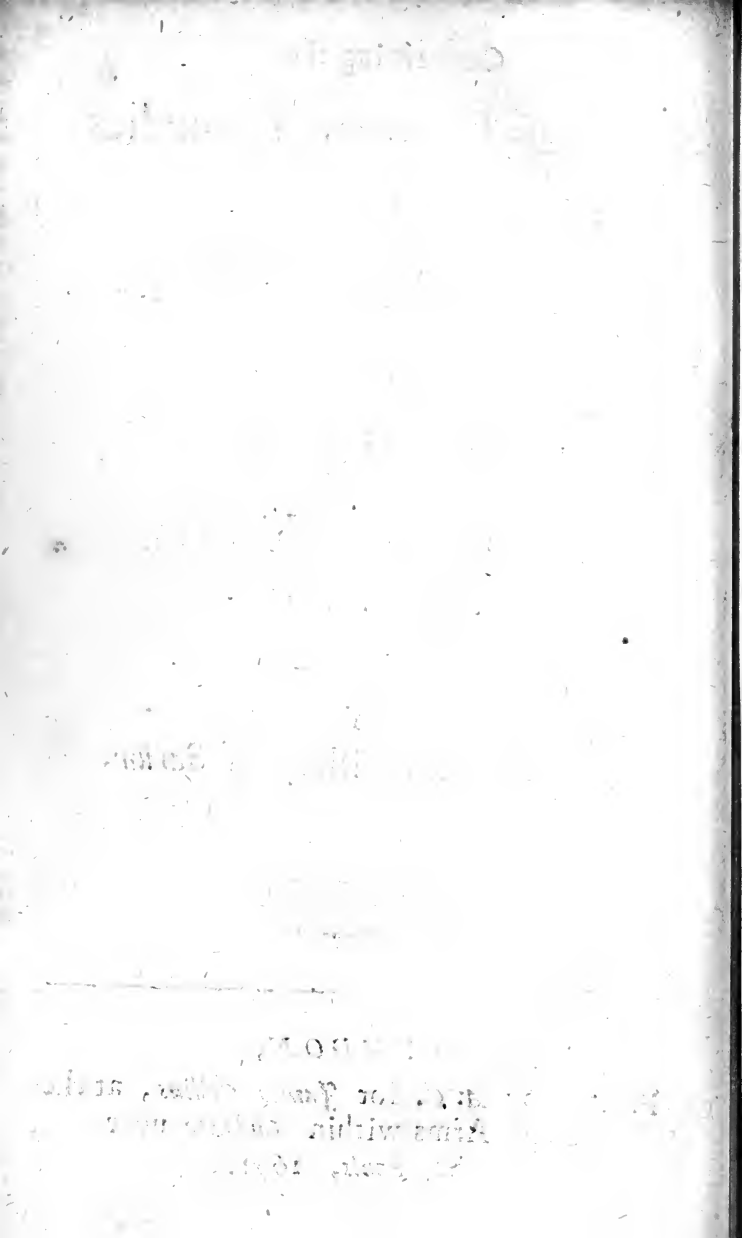
February 16. 16 $\frac{67}{68}$.

BY
SETH Lord Bishop of *Sarum*.



LONDON,

Printed by *A. C.* for *James Collins*, at the
Kings Arms within *Ludgate* near
St. Pauls, 1672.



THE
SINFULNESS
OF
INFIDELITY:

Heb. iii. 12.

Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God.-- Exhort one another daily.---



Shall not spend time in a disputation concerning the Author of this Epistle, viz. whether it were Paul, or Barnabas, or Luke, or Clemens, or

or *Apollos*, &c. but shall with the Church of *England*, suppose *St. Paul* to have been the Author of it.

If the Author of it be not infallibly known this ought not to detract from its Authority.

Most of the other Epistles have been acknowledged to be of divine Authority, because they were known to have proceeded from Apostolical writers.

This (on the contrary) hath been concluded to be an Apostolical Epistle, *propter τὴν φερόμεν ἑνότητα* *Characterem*, by reason of that divine and Apostolical Spirit, which to those who have had their Senses exercised, hath manifestly appeared in it.

If it were lawful (in this sense) to compare spiritual things with spiritual; I should not fear to affirm, that

that this Epistle hath in it some peculiar advantages, compared with some other of the Epistles. (Advantages, I mean, of usefulness, not of Authority, seeing all of them issued from the same Spirit.)

The design of it is General, Fundamental, Comprehensive, not Private, Circumstantial, Occasional: And it hath peculiarly conveyed to the Church two great treasures. 1. A Compleat Model, or Systeme, of Christian Divinity. And 2. the way of that Analogy, and manner of ratiocination whereby the true Spirit, and meaning of the Types and Prophecies of the Old Testament is to be found out and applied.

It was directed to the Hebrews; That is, to those of the Jewish Nation, who had received the Gospel

spel, and made a profession of Christianity. And the main Scope and design of it, is to preserve the Professors of Christianity from Apostacy and Infidelity.

The means used to this purpose are partly Didactical, and partly Protreptical; Demonstrating the truths of the Gospel, and then urging the professors of those truths, to be stedfast in the faith, and to beware of Infidelity.

The Method here used is a mixt method of Doctrine and Application; Dogmatical truths and pathetic Exhortations continually interwoven.

Chap. 1. He begins with the Great foundation of our faith. Christ is the Son of God, the brightness of his glory; better then the Angels.

Chap. 2. Wherefore if the Word spoken by Angels was stedfast, how shall we escape

cape if we neglect so great salvation?

From the Comparison of Christ Chap. 3. with *Moses*, he concludes against Hardness of heart and Infidelity.

He demonstrates the Priesthood s. 6. 7. 8. of Christ to be more Excellent then that of *Aaron*; and in the midst of his argument, he falls into an Application, or Corollary, concerning the dreadful Condition of them that fall away.

This is his design, and method throughout the Epistle; Whatever Doctrine he is upon, this is still the drift and aim of all his Applications, namely to preserve the Professors of Christianity from Apostacy and Infidelity.

The words, which I have chosen, are a Reiteration or Reinforcement of an Application, or Corollary, arising from the Consideration

deration of the Excellency of Christ above *Moses*. *Moses* was faithful in the house as a *Servant*; Christ as a *Son*, over his own house. This house are we, if we hold fast our faith.

Wherefore as the *Holy Ghost* saith,
Harden not your hearts-----

Take heed brethren, lest----

I say, the words are an Use of Exhortation, and in them are considerable,

1. The Persons to whom directed: Professors of Christianity, expressed in the Word *Brethren*.

2. Matter or Object about which it is conversant, *Unbelief*: heart unbelief.

3. Form of Exhortation by way of *Caveat*. *Galatians*. take heed.

Now every *Caveat* implies,

1. Evil in the thing.

2. Dan-

2. Danger of the thing.

3. That there are ways and means to prevent it. This is implied in the Caveat, and expressed in words following.

My design, at this time, will be to enforce the Exhortation of the Text: And seeing that every Application is a Consequence or Corollary arising from some Antecedent Proposition, and the force of it is finally resolved into the truth and evidence and concernment of that Antecedent: Therefore it will be necessary to draw out that Antecedent by reflecting briefly upon the Text as it lies in the Series of the Epistle.

I. Then, for the Persons. They are here styled Brethren, and elsewhere, *Holy Brethren, Partakers of the heavenly Calling*. They were *ἐκκλησιασταις*, baptized into the profession

3. 10
6. 40

sion of the Gospel, they had *tasted of the Word of God, and the powers of the world to come.*

II. The Matter. Unbelief, or rather Disbelief, (not Negative Infidelity, but a positive Revolt-
ing from the faith which they had professed) Generally, a Dis-
belief of the Word of God; Par-
ticularly, a Disbelief of the Go-
spel, as to the Doctrines, or Pro-
mises, or Threatnings Thereof.

III. For the Form; that which is here expressed by *Exhortation* (look to it) is in the other of forms Exhortation, throughout the Epistle, expressed by terms of the great-
est Emphasis and earnestness imaginable; *Let us Fear lest we fall short, 4. 1.*

Labour to enter, 4. 1.

Use diligence, be not slothful, 6.

11, 12.

Press earnestly, draw near, hold fast, 10. 22.

Δὲν μετὰ τὴν ἐξουσίαν μὴ πρὸς ἀγῶνι.

Let us give more diligent heed lest by any means we should let it slip, 2. 1.

So that the Sum of the Apostles Argumentation is this : The last resolution of all the Obligation of men, is into reasons of Duty and of Interest.

If there be Wickedness in Infidelity, it is matter of Duty ; if there be Danger in it, and Danger of it, it is matter of Interest and Concernment to Beware of it.

This Heart of Unbelief is an Evil heart (καρδία πονηρά) there is Wickedness in it. It grieves the Spirit of God ; It provoked him so, that he swore in his wrath, that he would take Vengeance for it : there is Danger in it. Yet it was a thing Ordinary and common
N amongst

amongst the Fathers of these Hebrews, it was *neque Novum, neque Rarum*, there is Danger of it.

“It is the Duty and Concernment of every one Professing Christianity, to take heed lest there be in them an heart of Unbelief; and to use all means to prevent it. This is the Antecedent.

Wherefore take heed brethren, &c. — which is the Exhortation by way of Caveat; — — *Exhort one another daily, &c.* which is the way to prevent it.

So then for the enforcement of the exhortation upon the whole matter, I am to speak

- I. *Of the Evil of Infidelity.*
 - II. *Of the Danger of falling into it.*
 - III. *Of the means of preventing it.*
- And then to conclude with
- IV. *The Exhortation of the Text.*

In

In speaking of the Evil of Infidelity, I shall not discourse at large, but confine my self to an enquiry into two pretences, (Which having been broached in the late times of Infidelity towards the King, are said to have operated very far towards a general Apostacy from the faith, and the production of Infidelity towards God) both which appealing to the tenor of the Scriptures, must be examined by them.

The first is of a famous Author, and it is this, That the Scriptures do not make Infidelity to be a Sin, at the time of the delivery of the Scriptures.

The second is of a Writer more obscure, but in it self, so agreeable to the disposition of the present generation, that it hath possessed the minds of many; it is this, that

2.
C. W.

Although Infidelity (according to the Scriptures) in the times of Christ and his Apostles, were sinful, and inexcusable; yet in our times, it is excusable. These are the pretences to be examined.

The Substance of the Gospel, as it immediately relates to Christian duty, is summarily reduced to the Doctrines and Injunctions of our Lord Christ, and his Apostles.

The Author of Leviathan (cap. 42. pag 286.) tells us in plain terms, that *“We do not read any where (in the Scriptures) that they which received not the Doctrine of Christ, did therein Sin.”*

“And again, that the Injunctions of Christ, and his Apostles, men might refuse without sin.”

Now concerning this assertion, I cannot chuse but say, that had I
not

not been acquainted with the works of that Author, (especially those relating to religion) I should exceedingly wonder at it, because it suppoles men never to look in- to their Bibles, which is the thing it would perswade.

In the 21. of *Matth.* Our Sa- Mat. 21. 42
viour asks the Jews this questi-
on, *Did ye never read in the Scrip-
tures* such a thing? a question which
I must repeat to the Assertors of this
doctrine. Did they never read in
the Scriptures the Sinfulness, the
Danger, the Heinousness of Infi-
delity? Surely he that runs may
read it.

Our Saviour Christ before his 1.
death, did oftentimes vehemently
rebuke his Disciples, for Infidelity, Luk. 9. 41.
*O faithless and perverse generation, how
long shall I endure you? (Quousque tan-
dem abutemini patientiâ nostrâ:)* And

after his Resurrection, he calls them
 Ch. 24. 25. *fools and slow of heart, for unbelieving: Did they never read these Increpations?*

2. The Author of this Epistle, and the rest of the Apostles, do every where vehemently and earnestly dehort from Unbelief. Did they never read these Dehortations?

3. In the 8 of *John*, Christ tells the
 Joh. 8. 24. Jews, that if they *believe not*, they
 3. 36. *shall dye in their Sins. That the wrath of God abideth on them, that he that believeth not, is damned already. Did they never read these Denunciations?*

Yes! these last, it seems, this Author had read, and as his manner is, thinking he could accomodate an answer to these, he hath pronounced securely of all the rest: To these he saith that they import only

only a non-remission of the sins committed against the Laws of their Countrey; (that they should dye in them;) but that they do not evince any sinfulness to be in Infidelity; Wherefore I must crave licence to proceed.

The Apostle in the 21 of the Revelations, gives a Catalogue of such sinners as are of the highest rank; Such as are most abominable in the eyes of God, Such as are to have their portion in that lake which burneth with fire and brimstone, and he puts Unbelievers in the head of this Regiment; *The fearful, and Unbelievers, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Lyars shall have their portion in that lake.* 4.
Rev. 21. 8.

But it may be, perhaps, that the Scripture doth not in plain and express terms, affirm Infidelity to be Sinful! obj. 1.

Ref. 1. The Text tells us plainly and expressly, that an heart of unbelief is *non est a perversè* (not *non* but *perversè*, not incommodious but wicked.)

Obj. 2. But Philosophers and Mathematicians (pretending strictness and demonstration in discourse) regard not general words; but have recourse to the Definitions of things, and from thence proceed to affirm or deny the Attribution which is under question. Let us therefore have recourse to the definition of Sin.

Those who have spoken most accurately concerning the nature of Sin, they have resolved, that the formal notion of it, consists in a departure from God. It is *Aversio à Deo*, & *Conversio ad creaturam*.

Jer. 2. 12. 1 am.

In the second of Jeremy, and the twelfth,

twelfth, we find the Prophet as it were in *furor sacro* (in a prophetic rage) breaking forth into this Exclamation, *Be astonished, O ye heavens, be ye horribly afraid, be very desolate, saith the Lord!* What ailes the Prophet to cry so loud? to make the heavens resound his Exclamation? *My people* (saith he) *have committed two Great evils, they have Forsaken me, that's the first. An heart of unbelief, is an evil heart, in departing from the living God.*

It is true that the Spirit of God in the Scriptures, doth not usually descend to Logical accuracy, to the *quatenus*, or Causality, to the observation of the rules of *καὶ τὸ πάντος, καὶ δ' αὖτὸ, καὶ δὲ πρῶτον*.

And this makes it oft times, harder to deal with men of perverse minds, then many do imagine.

But

But the more rare this is, the more you will take notice of the Providence, when you shall consider, how accurately, and how fully, the Scripture hath determined that which is in Question.

Joh. 16.8. In the 16. of *John*, v. 8. our Saviour tells them, that *the Spirit shall rebuke the world of Sin, of righteousness, of judgment: Of Sin,*

3.18. *Because they believe not on him. Joh. 3.*

19. 18. he that believeth not is Condemned, because he believeth not. *Αὐτὸν ἐστὶν*

ἡ ἀποδομις, the rejection of the Gospel is said to be the very Condemnation, So expressly is the *καὶ οὕτως* delivered to us, (by Causal and Identical propositions) in the Scripture; Who is it now, that can perswade us, that the Scriptures do not affirm any Sinfulness to be in Infidelity?

Yes verily! the Scriptures not only

only teach us, that unbelief is a sin, but they teach us likewise

6. The Heinousness and Aggravation, the Sinfulness and Punishment of this Sin.

It was this that brought all other sin into the World; and every Pre-meditated sin arises from it. It hardens the heart, and sears the Conscience, and makes it bid defiance to the Lord of Glory.

Concerning *David* we read in the *Psalms*, that once he said in his haste that all men are lyars, did he revoke it when he was at leisure? No, the more he thought of it, the higher he proceeds, and becomes the more assured in this charge; Surely (saith he) *Men of low degree are Vanity, and men of high degree are (not lyars but) a Lie.* Yet if one gives the lie to one of these lyars, it is the utmost pro-

Nch. 23. 19. provocation; it is the stated word
 of defiance, concluded fit to justi-
 fie the Duel or the Stab. On the
 other side, God glories in this,
 Numb. 23. that *he is not a man that he should lye,*
 19. that *the strength of Israel will not lye,*
 1 Sam. 15. yet infidelity gives him the lye.
 29. *He that believeth not God makes him*
a Lyar. (1 John 5. 10.)

7. I desire to know what is that
μετρησιον, whereby the Heinousness
 of any sin is to be estimated.

Is it the denunciation of Fu-
 2 The. 1. 7. ture Vengeance? *The Lord Jesus*
shall be revealed from heaven with
his mighty Angels, in flaming fire,
taking vengeance upon Unbelievers,
and they shall be punished with ever-
lasting destruction, from the presence
of the Lord, and from the presence of
his power.

Is it Old or New, Past or Pre-
 sent Instances of Vengeance? Were
 not

not the body of this people newly cut off for unbelief? And of ancient days, whose were the Carcasses that fell in the wilderness; and to whom did God swear in his wrath, that they should not enter into his rest, but to them that believed not? Rom. 11. 20.
Heb. 3.

Consider but the story, from whence the Exhortation of the Text arises. How God was provoked through unbelief. The text tells us, that he was Moved, he was Tempted, he was Grieved, he was Provoked, till he swore in his wrath—

The words are taken out of the 95 Psalm, to which the 78. is parallel. Psalm 95. They were (saith the Psalmist) a stubborn and rebellious Generation; They tempted God, and spoke against him, Therefore the Lord heard this and was wroth: So a fire was kindled against Jacob, and anger against Israel;

Israel; Because they believed not in God, and trusted not in his Salvation —

When God heard this, he was worth, and greatly abhorred Israel, he gave way to his Indignation, Wrath, anger, displeasure and Jealousy.

I conceive now the first Question to be stated, viz. Whether (according to the tenor of the Scripture) Infidelity were sinful and dangerous, in the time of the delivery of the Scriptures: I proceed to the second Question, viz. (However it was in ancient times)

2. Whether Infidelity, be not in such times as ours Excusable?

My meaning is this: Whether (speaking according to the Scriptural grounds, and reason) Now that Miracles, extraordinary gifts and Prophecies are ceased, Infidelity be not become Excusable (how-
ever

ever it might be Sinful and inexcusable during the time when Prophecies and Miracles were in use?)

The first verse of this Epistle (to the Hebrews) tells us what powerful and noble motives to believe, God had afforded to the Fathers.

God himself was pleased to speak to them, πολυμερῶς ἢ πολυτρόπως, at sundry times, and in divers manners.

In the times of the Patriarchs, Judges, Kings, and Prophets, by the ways of Visions, Dreams, Voices, Similitudes, Urim, and by divers miracles and wonders.

So likewise, for those that are here exhorted, About the time of the Writing of this Epistle, God had spoken to them by his Son (the brightness of his Glory, the image of his person) And by the Apostles

Apostles, to whom also he bare Witness, by mighty signs and wonders, by divers miracles and gifts of the Holy Ghost.

Now that such men as these, who had so great advantages to bring them to believe, should be severely punished for Infidelity, I am perswaded there is hardly any man but thinks it very just and reasonable.

That such as had seen the wonders of God, in *Egypt* and the Wilderness, so manifestly miraculous, so often repeated, and yet for all this would not believe, that their Carcasses should fall in the Wilderness.

That *Ananias* and *Sapphira*, who had known the miracles which had been done by the Apostles, should think to Cousen the Apostles: it deserved the Judgment

Judgment that befel them.

As for our selves had we lived in times of Miracles or Prophecies, we doubt not but we should have believed. Or, as *Philip* said, shew us the father, and it sufficeth. Could we but once see a miracle, or talk with one returning from the dead; it should suffice, we would believe.

But seeing it is now many hundreds of years, since these things are ceased, and we have nothing left us, *Præter miraculorum famam*; If we shall not believe the Gospel; by some it is openly pretended, and by many it is secretly imagin- ed, that, in this case we may be Excused.

I could wish that the time would serve, clearly to rid away this phantasm; In order to it, I shall briefly doe three things.

O

1. Shew

1. 1. Shew that this Phantastical imagination is no new invention, but that it hath of old, been the conceit of abominable Hypocrites.

2. 2ly. I shall inquire a little into the grounds of this Conceit, and shew the mistake of those suppositions, into which it is resolved.

3. 3ly. I shall shew, that our Saviour (Knowing the thoughts of men) hath taken particular care to prevent this Imagination; and hath clearly decided the matter in Question.

1. Though the present age be fruitful in inventions tending this way, yet this hath been Anticipated by the Wits of former times.

Luk. II.
47. In the 11 of *Luke 47*. We find the Scribes and Pharisees, *building the Sepulchres of the Prophets, whom their*

their fathers had killed.

If we would know, what they pretended, in so doing, we shall find it in the parallel place of *Mat-³²* *thew.* *They said, if we had been in the days of our fathers, we would not have been partakers with them, in the blood of the Prophets.* *Matth. 23.*

That these men, did not believe the Prophets, it is manifest; Christ tells them, *if they had believed the Prophets, they would have believed him; for they wrote of him.*

But that they would have believed the Prophets, (and not have murdered them) had they lived in their times, this they pretended: and it is very probable they had that opinion.

Yes Verily! had they lived in the days of Miracles and Prophecies, they would have believed, the very conceit which is now Pretended!

But the Truth is, these men were abominable Hypocrites, and the cause of their Unbelief, was not the want of miracles and Prophecies, but Carnal prejudice, and interest, and the Vile affections of their hearts. Did not Christ work miracles? Was not he that Prophet which was to come? Yet they took him, and with wicked hands they slew him, and brought upon themselves the bloud of all the Prophets.

But 2^{ly}. If we shall examine the bottom of this fancy, and resolve it into its Principles, we shall find that it supposes these things.

1. That the want of the sight of miracles, is sufficient to Justifie unbelief.

2. That to live in the very age of miracles, is apter to create belief,

lief, then to be born and educated, in a believing nation, after the world hath been convinced by the miracles of former times (which is our Case.)

3. That the bare sight of miracles, is of it self alone, sufficient to create belief, in every person that should see them.

Of which suppositions, the first is contrary to common Reason, and the two later are contrary to Scriptural Reason, and to the experience of the world.

1. If the want of the sight of miracles were enough to justify Infidelity, then for every *Dogma* to be believed, Every Individual person, were to expect the sight of miracles; which if it should happen, the wonder should cease, and miracles become no miracles, by the frequency of the performances of

them, and so they would be inept to create belief.

Every work of nature, is in it self a miracle ; Who would not think it easier to recover a man, (who had all his parts and humours already formed,) from the dead, then from that liquid principle whereof Job speakes, to raise up flesh and skin, bones and sinews :
 Job. 10. 10. to advance an understanding creature, capable of adoring or blaspheming the maker of him ? Yet that is a miracle, and this is none, only through the rarity of one, and frequency of the other.

Again, if every one were to see miracles, the merit of faith would be taken away. “ Jesus said unto Thomas, because thou hast seen--
 “ thou hast believed, Blessed are they
 “ that have not seen, yet they have believed. This for the first supposition.

2. The

12. The second is this, that to live in the very age of miracles, is apter to create a belief, than to live in a believing nation a good time after the times of Miracles.

But, contrary to this, we have instances both in Jews and Gentiles. After near 4000 years, how pertinaciously do the Jews adhere to *Moses*, against whom their fathers Murmured, and rebelled, notwithstanding the sight of all his miracles; and when he had wrought that great miracle upon *Corah* and for his rebellion, the next day they rebelled again.

(And we find now all the whole world, (especially the wiser part) Converted to Christianity, whereas the Apostles complain of the paucity of professors, and the Infidelity of the Jews, in the Age of Christ and his Apostles, was so

great and resolute that it hath a fatal operation upon that nation unto this day.

I am sensible, that in the Comparison of later ages with the days of miracles, I may be thought *δυσλειτουργία*, and to advance a paradox, where that I may not lean on my own understanding, I beseech you to consider our Saviours decision of the Question which we have in hand.

I suppose, I may take it for granted, that the condition of the Jews in our Saviours time, was in respect of *Moses*, the same (as to the matter in Question) with our Condition in respect of Christ.

The tradition of the law, was accompanied with mighty Signs and wonders. And so likewise the tradition of the Gospel.

In the times succeeding *Moses*, God for a Season continued the sensible manifestation of his presence, by miracles. So he did likewise in the times succeeding *Christ*.

But before the time of our Saviour both miracles and Prophecies had a long time ceased. *We* Psalm 74.9. see not our Tokens (saith the Psalmist) there is not one Prophet left; as it is with us at this day.

Only, they had the books of *Moses* and the prophets, Just so Conveighed and propounded to them, as our Scriptures have been to us.

So that, if the Question be proposed concerning those Jews; whether the present miracles of *Christ*, or the complexion of Motives which they had, to induce them to believe the writings of *Moses*,
were

were apter to create belief, It is the same with our Question, Whether the living in the time of Miracles, or our Motives; are more powerful to believing. To determine which Question; we may observe; That the Apostles after the sight of all our Saviours miracles, continued in unbelief, till he had opened unto them the Scriptures, of *Moses* and the Prophets. That after many miracles, he refers the Jews to the searching of the Scriptures; (bringing them *à notiori ad ignotius.*) And in the 5 of *John* and the 47. he decides this Question by another "If ye
 "do not believe the writings of
 "Moses, how shall ye believe my
 "Words?"

John 5. 47.

Thus much concerning the second supposition.

3. The third is this, that the sight

sight of miracles, is of it self alone, sufficient to bring every person to believing.

We ought indeed to own it, to the eternal glory of our blessed Redeemer, that the Faith of Christians is founded upon his Miracles as well as on his Doctrine, and example. And he himself tells the Jews, that *if he had not done miracles they should not have had sin* (i. e. the sin of Infidelity.) But Joh. 15. 24. Now to dream of miracles, and hanker after them; or to think to Excuse our Infidelity, for want of the sight of them, (as if that alone would certainly make believers of us all,) it argues that we have been sloathful readers of the Scriptures.

It hapned to our Saviours miracles as it did to his Preaching; according to his parable of the sower.

sower. Some of them lighted upon hearts that were honest and good, and brought forth the fruit of believing. Others fell by the way side, or upon stony places, or among the Thorns.

The prepossession of their minds, by an expectation of a temporal Messiah, in the Rulers; The fear of persecution by them, in the People; The Cares of the World, and deceitfulness of riches; The pleasures and and lusts, to which the Austerities of the Gospel rules, were opposite; and many other prejudices, deeply rooted in the hearts of a perverse and froward Generation, prevailed against the sight of miracles; and none were more pervers and resolute unbelievers, then some of those, who had the Advantage of this great argument for believing.

If

If the sight of Miracles alone, were sufficient to produce belief, in all kinds of Spectators, certainly the Scribes and Pharisees, (who by their learning were able to Judge of a miracle,) the Countrymen and Kinsmen of Christ (with whom he was most Conversant,) should have been most Eminent in believing.

But behold the enchantment of prejudice and Carnal Interest! In Luk. 5. 21. the 5. of *Luke* 21. The Pharisees and Doctors saw the miracles of Christ, and yet they concluded him a Blasphemer. And when he had healed him that was born blind; they (hypocritically) bad the man give Glory to God, and said they knew that *Jesus was a sinner.*

They turn'd his miracles into wantonness, *sain'd themselves Just men* Joh. 9. 24.

men that they might tempt him, i. e. put a trick upon him : demanding a sign for a sight, only to satisfy their wanton Curiosity.

As for his Countrey men, this Prophet had no honour there, he did not many miracles, among them because of their unbelief. His friends said, he was beside himself, and went to lay hold on him.

As for the People, In the sixth of John we find, that Christ fed five thousand men with five loaves and two small fishes, so that they said, this is of a truth that Prophet. But the very next day (ver. 22.) the Very men that had eaten of the loaves (26) Said unto him, what sign shewest thou that we may believe? what dost thou work? (30) as if a miracle had not been a Sign!

He wrought a miracle among the

the Gadarens, and they besought him to be gone. Others were offended at him, and cast him out of their City. The issue of all his miracles, was Joh. 7.12. this; Some said he was a good man, Others Nay! but he deceiveth the people. Joh. 10.20. And many said he had a Devil and was mad.

Nay when he hung upon the cross they acknowledge his miracles, and jeered him with them; He saved others, himself he cannot save; let him do one more miracle, let him come down from the Cross. and we will believe him: So Vain is the pretence of those, who think to excuse their Infidelity, because they cannot see a miracle! So false are the Grounds of that opinion.

3. Briefly, to bring this Argument to an issue. 3.

If it were granted to these persons,

sons, to see a miracle, what kind of miracle would they chuse, to convince their understandings, and settle them in religion? We are here I confess *in loco conjecturali*, and no man can tell what miracle another man would chuse, but I am perswaded, that which most men would agree upon, as most conducing to that purpose whereof we are speaking, would be this; that to assure them of the Immortality of the Soul and of the rewards and punishments of the world to come, and to satisfy their Curiosity in some other doubts and scruples; They might once be allowed to see and converse with some one, that might rise from the dead, who might resolve their Questions, concerning the condition of those that are in *Hades*.

3. I say then, that our Saviour who

who knew, what was in man, and needed not that any one should tell him, foreseeing this Phantastical conceit, hath shewed the folly of it, and preoccupied this vain resort.

In the 16 of *Luke 27. Dives* makes it his request to *Abraham*; that he Luc. 16. 27. would send *Lazarus* from the dead; to testify to his brethren, those things which these men dream of.

Abraham refers them to the Scriptures, which were in the same manner recommended to them as our Scriptures are to us. They have *Moses* and the *Prophets*, &c. let them hear them.

He saith unto him, Nay father *Abraham*, but if one went to them from the dead, they would believe.

And he (*Abraham*) said If they hear not *Moses* and the *Prophets*, neither will they be perswaded though one rose from the dead.

Joh. 11.

This I take to be a clear and a full determination of the matter in Question ; And if any one should imagine , that this determination was but Conjectural, Our Saviour afterward tries the Experiment, and raises another *Lazarus* from the dead.

53. What was the effect of this mans coming from the dead, did it Convert the High Priest or the Scribes, the rulers or the people; nay, but *from that very day they took counsel together how they might put Jesus to death. And the Chief Priests consulted, how they might put Lazarus to death also.*

Upon these Considerations we may infallibly Conclude, that Infidelity in Such times as ours, is no more excusable, then it was in the days of Christ or his Apostles ; the times of miracles and prophecies.

So much of the first Supposition, in the Caveat of the Text, the Sinfulness

Sinfulness of Infidelity in General, at all times, And the Inexcusableness in our times, which makes it our Duty to take heed of it.

I pass to the second supposition, concerning the Danger of falling into it, which makes it our concernment and Interest to beware of it. For if this be clear, the Exhortation will be powerful, *take heed brethren, &c.* II.

Now the Danger of falling into infidelity is in it self so conspicuous, and made so sensible by every day's experience, that I wish the proof of it were difficult, so as to Justify a studious and laborious demonstration of it.

At once to shorten my discourse, and to remove the suspicion of any Satyrical reflexion upon those that hear me; I shall shew, that the Greatest Advantages, have not

preserved the best of men, from sometimes falling into Infidelity. *Take heed therefore brethren.*

The greatest Helps and Advantages against unbelief, I conceive to be these ensuing.

1. Evidences of Gods presence.
2. Or these lighting on a good understanding.
3. At least upon the Ablest of men.
4. Such as have held Communion with God.
5. Or have been eminent for the habit and exercise of faith.
6. Or these with warnings to prevent the Danger of falling.
7. And those reiterated.

Yet all these, have not preserved good men from sometimes falling. A word of each.

1. First then, to begin with the persons in the Context, What greater Evidences of the Presence of God can be Imagined, then they enjoyed? In *Egypt*, in their passage
over

over the red Sea ; in the Wilderness, “ *my presence, saith God, shall go along with you,* They were conducted by a Pillar of a Cloud, &c. they were supported, and Corrected by Visible and palpable instances of Gods power and presence: Yet they tempted and grieved the Spirit of God, by their Infidelity, for *they believed not for all his Wonderous Works.*

2. But these Jews were a dull and stupid people. If God should once manifest himself, to a wise and understanding person (such as we take our selves to be) We may think it impossible to fall into unbelief.

I suppose it will be no disparagement to these Objectors, to say, that Solomon might be as Wise and Knowing, as Wary and Philosophical as they. And as for the ma-

nifestation of Gods presence, the Scripture tells us Expressly, that
 1Kin. 3. 5. *God appeared to him at Gibeon: Where he made a promise to him which he performed.*

Yet *Solomon* fell into the grossest Infidelity; to think there were Gods and Goddesses, To worship
 2Kin. 11. 5. *Ashtaroth, the Goddess of the Sidonians, and Milcom the Abomination of the Ammonites.*

3. But it may be yet Objected, that *Solomon* did this in the Dotage of his years, and his Dotage upon his Idolatrous wives, which turned away his heart, but that it could not have proceeded from him before his understanding was impaired.

Behold then a greater than *Solomon*! even *Adam* in his full strength, when he was newly made after the similitude of God, a little lower

lower then the Angels. God several times appeared to him in the Garden ; Yet he fell through unbelief, and drew all his posterity into his ruine.

4. But *Adam*, though he had perfection of Nature, yet he wanted Grace, whereby he might have held communion with God ; which having been once enjoyed, would for ever have kept him from infidelity, or deliberate sin, which always proceeds from it.

Consider then the case of *David*, of whom it is said, that the Spirit of the Lord God came upon him ; That God himself made a Covenant with him, and Swore unto him by his holiness, that he would not fail him.

1 Sam. 16.

13.
Psal. 89. 4.

And as for *David*, who was like unto him, for Devotion and Zeal, for Spiritual Communion and in-

tercourse with God? He was *the sweet singer of Israel*; and how often do we find his Spirit inebriated and transported in the Celebration of his divine and ravishing enjoyments?

Yet we find him falling from all this height; and great and terrible was his fall; he went *mourning for it all his days*, and *bowed down his head continually*.

5. But perhaps it may be thought, that though *David* was an Excellent man, yet seeing his Eminency lay not in the gift of Faith, but in Zeal, or in some other Grace, the danger may not yet be so very considerable.

Behold then even *Abraham*, the Darling of the almighty, who *conversed with God as a man converseth with his Friend*: to whom God communicated his presence in
 Dreams

Dreams, in Visions, in Apparitions, πολυμερῶς ἢ πολυτρόπως.

He was imbued with the Habit of Faith; he exerted it in the noblest exercise; he manifested it in the heroical degree; so that he became *the Father of the Faithful*.

Yet once we find him offending (tripping) at this stone of stumbling; Equivocating through unbelief.

6. But all these instances were during the Ancient Dispensation, when the Communication of the presence of God was more Obscure; before the fulness of time was come, when *the word was made flesh and dwelt amongst men, and they saw his glory as the glory of the only begotten Son of God*.

Besides, we do not find that they were particularly and distinctly warned of their danger, which

which may lessen the Wonder of the fall.

Consider then the Case of *Peter*, the first of the Apostles. He had been closely conversant with Christ during all the time of his Ministry ; Was a witness of his miracles, saw his Transfiguration, heard the *Voyce which came to him from the Excellent glory, saying this is my beloved Son*——

2 Pet. 1. 19.

As for his faith ; he it was, that made that confession, upon which the Christian Church is founded. And Christ had *prayed for him that his faith should not fail.*

He was a Valiant man ; and he undertook that though he died, he would neither forsake nor deny his Master.

When Christ forewarns him plainly and punctually, that his faith would fail him, that very night, before

fore a certain hour ; So that it was impossible he should be surprised.

You know his Undertakings, and of his Failings it is unnecessary to speak.

7. I know nothing now that can be alledged, against the general propensity of all men to Unbelief, but this ; that *Peter* was now single and alone, that he failed only this time ; when he was invironed with Bills and Staves, and in Danger of his Life.

Wherefore let us call to mind the Case of all the Apostles, in the great Foundation of our Faith, the Article of Christs Resurrection ; when these temptations were away.

The resurrection of the dead was in those times so commonly believed, that it was conceived of Christ, that he was *one of the Old*

Pro-

Prophets risen from the Dead, and Herod said, he was John the Baptist risen from the dead.

Of the resurrection, the Apostles had seen Experiments, in *Lazarus*, and in the bodies of the Saints which arose.

Concerning Christs resurrection, how plainly and often were they forewarned? After he was risen, how often were they told of it? Yet how grossely and often did they fail?

Mar. 8. 31. In they 8 of *Mark* 31 Christ tells his Disciples, that he *should be killed, and the third day he would rise again*: He spake this saying Openly; So Openly that the Jews took no-
 32.
 Mar. 27. of it (*this deceiver said that the third*
 63. *day he would rise again*) moreover he promised them plainly that after
 Mar. 16. 11. he was risen, he *would go before them*
 13. *into Galilee*; and appointed them a
 certain

certain Mountain where they should see him.

Yet after he was risen; *Mary Magdalen* told them that he had appeared to her. But they believed not *Mary Magdalen*. *Joanna*, and *Mary the Mother of James*, told them the same, But *their Speech seemed to them as Idle tales.* LUC. 24. 11.

The two Disciples told the rest, that he had appeared to them going to *Emmaus*, but *they believed them not.*

He appeared in the midst of ten of them at once, shewed them his hands and his side, But *they believed not for joy.*

Christ when he appeared to the Women, bade them tell the Disciples and *Peter*, that according to his promise, they should see him in *Galilee.* LUC. 24. 41.
MAT. 28. 7.

And the eleven Disciples went into Galilee, to a mountain which Jesus had

had appointed them, And when they saw him, they Worshipped; But some doubted.

Mal. 1.6.14.

So that Christ, almost in his last words, Upbraided them with their Unbelief — because they believed not them who had seen him, after he was risen.

So prone are even the best of men, after their highest attainments, under the best advantages, to fall sometime into Infidelity! So great is the danger of Unbelief!

Mic. 7.8.

It is true indeed, that all these, might say with the Prophet, Rejoyce not against me O mine enemy, for though I fall, I shall arise again. Yet all these things are written for our learning, that be that thinketh he standeth, may take heed lest he fall. If these things have been done to the green tree, what may be done to the dry?

1 Cor. 10.

11, 12.

dry? If the worthies and the mighty have fallen (how have the mighty fallen?) ought not the feeble to take care? Yes certainly they ought.

And to use all means to prevent their falling, which is the third thing, supposed in the Caveat, and expressed in the words following *Take heed brethren least, &c. Exhort one another daily—*

III.

Now the Means to prevent the falling into Infidelity are the Arguments evincing the truth of the Gospel, which are very numerous. Whereof I cannot now speak particularly.

The Apostle in this Epistle makes use of two sorts viz.

- From {
1. Scriptures of the Old Testament.
 2. Common Reason; whereof I shall speak a little.

The

The Argument from Reason is delivered in the 2. Chap.v. 3 4.

The Gospel was delivered by the Lord, and confirmed (to us) by them that heard him.

God also bearing them Witness with Signs and wonders, and divers miracles and gifts of the Holy Ghost;

God bare witness to
Christ the Author of the Gospel:
And to the Apostles, the Promulgers of the Gospel. Wherefore it is to be believed.

The Antecedent of this Enthymem is the sum of what I shall deliver.

10.8.13. When the Pharisees said unto Christ, *thy Record is not true, because thou bearest record of thy self. I am one (saith Christ) that bear record of my self, and the Father that sent me, beareth witness of me.*

More-

Moreover he tells the Disciples ^{18.} that the Comforter should testify of ^{15. 16.} him. And ye also shall bear witness, ^{27.} because ye have been with me from the beginning.

So that beside the Witness of the Apostles, the Gospel had the Attestation of all the persons of the Trinity : viz.

of the { 1. Father,
2. Son,
3. Holy Ghost.

1. God the Father bore witness to his Son; and that he did, by 1. Visible Signs, and 2. Audible Voices, 3. by Mission of Angels, 4. by Co-operating in his Miracles, &c.

1. At his Nativity a new Star appeared. At his Baptism they saw the heaven opened, and the Spi-

Q

rit

rit sent from the Father in the visible shape of a Dove, and lighting upon him. Before his Passion, he was transfigured in their sight. And At it the Sun was eclipsed when the Moon was full, the Veil, the Rocks, rent, so that the Centurion said, Surely this man was the Son of God; Bodies of Saints were seen of many: All these were visible signs.

2. As for the בַּת קוֹל (the Daughter of the Voice) In his Baptism Lo! a voice from heaven, Saying, This is my beloved Son—— At his Transfiguration a Voice came out of a cloud, which said, This is my beloved Son—— bear him. A little before his death, as he was Praying, Father, glorifie thy Name, There came a voice from heaven, Saying, I have both glorified it, and will glorify it again.

Mar. 3. 17.
17. 5.

Jo. 12. 2, 8.

3. For

3. For mission of Angels by the Father, We find them still ready upon all occasions from before his Coming down, to the time of his Ascension into Heaven.

Before his Conception, the Angel *Gabriel* appeared to *Zachary* and to *Mary*, before his Nativity to *Joseph*, saying, *fear not Joseph*. At the time of his Nativity a whole Chorus appeared to the Shepherds. In his Infancy an Angel appeared twice to *Joseph*, admonishing him of his going to *Egypt* and his return from thence.

Luc. 1. 16.

19.
Mar. 1. 20.

Luc. 2. 9,

31.
Mar. 2. 13.

1. 9, 20.

In his Adult age they ministered to him in his hunger; Before his death, they strengthened him in his Agony; After it, they rolled away the stone from his Sepulcher; They declared his Resurrection; and in his Ascension, they stood by, and foretold his coming again to Judgment.

4 11.

Luc. 22.

43.

Mar. 28. 2.

Mar. 16. 6.

Jo. 20. 12.

Act. 1. 16.

ment. *Ye men of Galilee why stand ye gazing? This same Jesus—*

4. The Father co-operated with him, according to that of our Saviour, *The father worketh hitherto and I work — &c.*

These are some of the Attestations of the Father.

2. Christ bore witness of himself. And this he did, by proving himself to be the Messiah; viz. by fulfilling all the prophecies relating to the Person or Offices; the Life, and the Death of the Messiah.

His Generation was such as cannot be declared, he was born at *Bethlehem*, of the *Tribe of Judah*, of the Family of *David*, about 490 years after the return from Captivity. When the Scepter was just now departed from *Juda*.

He performed not only the Substance

stance of the Prophecies, but all the Circumstances foretold, concerning the Life and Death of the Messiah.

1. He was to be a Prophet, and so he was. *The Spirit of the Lord anointed him to preach, and he spake as never man spake.* He foretold many things to come, they all bare him witness.

2. He was to be a King, and so he was. His Name was Wonderful; his Power was shewn throughout the universal System of the World; the Angels good and evil, the Heavens, Elements, Plants, Fishes, Brutes, Health and Sicknes, Life and Death, were all *obedient unto his Word.*

3. He was to be a Priest, and so he was. He made an Atonement by his Obedience, and by his sufferings to the least punctilio (to the

Joh. 19 30. taking of a little Vinegar) and when all things were fulfilled, *He cried with a loud voice* *τελειωται*, *it is finished*, and he bowed his head and gave up the Ghost.

Moreover, for the Justification of his Gospel (and that he might leave no place for Infidelity ;) he rose again from the dead, appeared to many, convinced them by all their Senses ; They saw him, They heard him, They felt his hands and his side, They Eat and Drank with him ; They *Conversed with him 40 dayes* ; *He was seen by more then 500 at once* ; and (lastly) in the sight of Many of them , he Ascended Visibly into Heaven.

These were some of the Testimonies , which our Lord Christ bare to himself.

3, The time would fail me, if I should speak of all the Testimonies given

given by the Holy Spirit.

In his Conception, to Mary, fulfilling the Promise of Gabriel.

Before his Nativity, to Zachary and Elizabeth, in his Infancy to Simeon and Hanna, in his Baptism to John. I knew him not, saith John, but he that sent me to baptize, said unto me, upon whom thou shalt see the Spirit descending and resting on him, that is he : and I saw the Spirit descending : Throughout his whole Ministry, till his Death, the Spirit gave witness to him. Joh. 1 31.

Moreover, in his Resurrection he was declared the Son of God, with power by the Holy Ghost. Rom. 1.4. After his Ascension, the Holy Ghost fulfilled all his undertakings, in that Grand Manifestation at Pentecost, at the time and place which Christ had undertaken for ; A manifestation made to all the Senses, and to

men of every nation under heaven, *Par-*
thians—besides a Multitude of other
 Instances.

Such were the Attestations given
 to Christ (*the Author and finisher of*
our faith.)

2. And for the Apostles (the Pro-
 mulgers of it) besides the Change of
 their Spirits from darkness to light,
 Whereby they were led out of Igno-
 rance and Infidelity, into all Truth.
 And from torpid and pusillani-
 mous persons, during the life of their
 Master, they became, when he was
 dead, the most active and magnani-
 mous in the world. (I say, besides
 this Change) They had bestowed
 upon them, All things necessary, ei-
 ther for their 1. Own Assurance, or
 for the 2. Conviction of the World.
 (Concerning the truth of the Gos-
 pel which they delivered.)

I. As for themselves, besides the
 Con-

Conversation with their Master before and after his Resurrection; they had 1. Apparitions of Angels. And to one of them Christ himself appeared after he was ascended to his father.

2 They had the *Bath Kol*, (Voices from Heaven.) In the 9 of the *Acts*, we find a Voice from Heaven maintaining a Dialogue with Paul; and at another time, a voice saying to Peter, *Arise Peter, Kill and Eat.*

3. They had extatical Visions. *Act. 21. 17.*
Peter was in a trance (Act 10. 10, 19.) Paul rapt up to the third heaven. 2 Cor. 12. 2.

4. They had monitory Dreams. Paul saw a man in a Dream, saying unto him, Come into *Macedonia* and help us.

5. They had Impulses of the Spirit; So Paul was forbid by the Spirit, to preach the Word in *Asia.* *Act. 16. 9.*

II. And for the Conviction of
the

the unbelieving World,

1 Cor. 12. They had diversities of gifts and different Administrations. To one was given the Word of Wisdom, to another the Word of Knowledge, to another Faith, to another the gift of Healing, to another Miracles, Prophecies, Discerning of Spirits, The gift of Tongues.

As it is in the words which I quoted, God bare them witness with gifts of the Holy Ghost, and with Signs and Wonders; and that he did, so far, that I shall be justified by Christ himself, if I shall affirm, Joh. 14. 12. that the Apostles after his death, did greater miracles then he himself did in his life.

Of the same kind with our Saviours, some they performed, by means having an appearance of greater strangeness; (Christ healed by his touch, his word, his spittle, Peter

Peter by his shadow, Paul by Handkerchiefs taken from his body.) But one great thing there was, wherein they exceeded; The Great and Manifest, and frequent Effusions of the Spirit, the Reception of it upon themselves, the communication of it to others, by Prayer, Preaching, Laying on of Hands; By these it was that the unbelieving world was convinced, and even *Simon Magus* himself; It is by the power and Vertue of those effusions that we are here met together at this time, that the World continues Christian at this day. And these are some of those standing means and Arguments, whereby the proneness of our hearts to infidelity may be overcome; and faith may be begotten, confirmed, recovered at this day: These are therefore to be revolved,

Exhort

Exhort one another daily. To come therefore to a Conclusion.

My text it self is an Application, by way of Exhortation; Exhortations are enforced by Reasons of Duty and Concernment, and these I have hitherto endeavoured to lay before you.

If indeed there were no Sinfulness in Infidelity, Or, if in such times as ours, it were excusable. If there were no danger of falling into it, or no means left to remedy or prevent it; it would then indeed be to little purpose to Exhort men to beware.

But if the state of all these things is otherwise, if that be plain and evident; agreeable to Scripture, to Reason and to Experience; if the Speaker hath not beaten the Air, nor the hearers been careless and inattentive, I know not what can
be

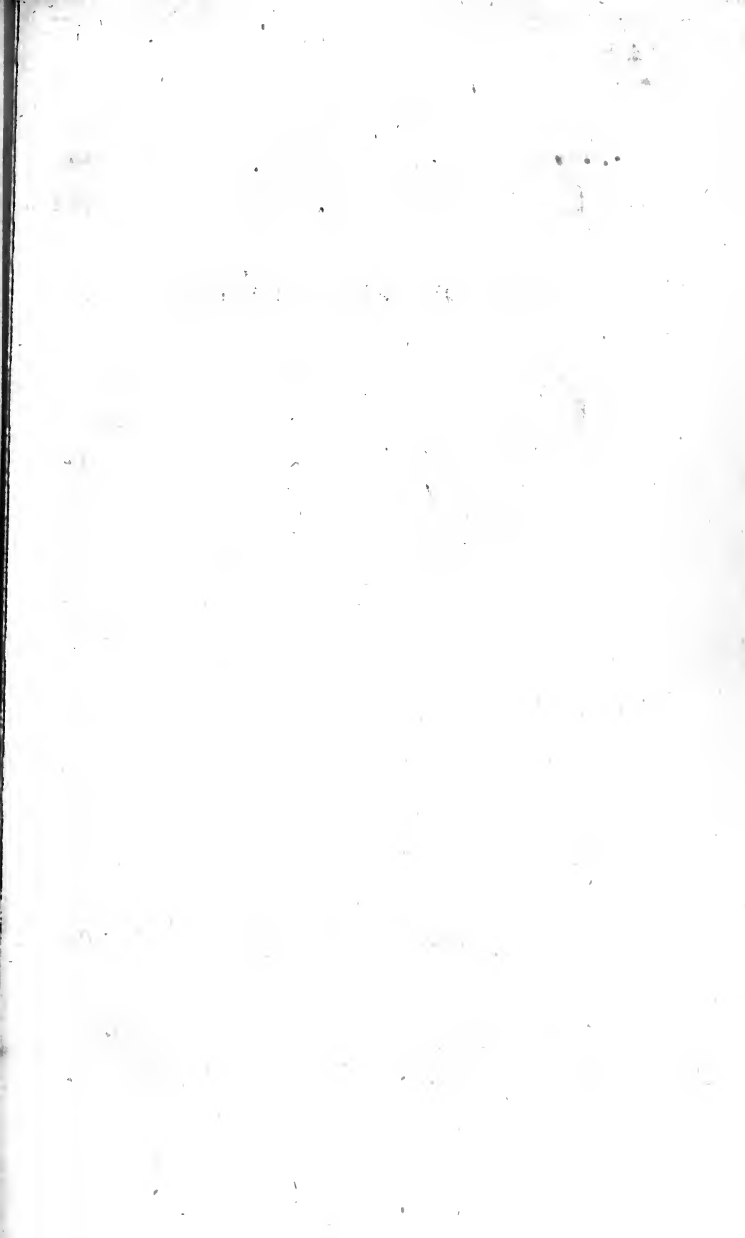
be required, to enforce and sharpen the exhortation.

If the time would suffer it, and I were speaking to a Common or Injudicious Auditory, I might think my self concerned, after all that hath been spoken to the understanding, to Apply my discourse to your affections, I should take unto me the various forms of Application used in this Epistle. I would *Reprove, Rebuke, Exhort*; I would *cry aloud, and would not spare*. I would *lift up my voice like a Watchmans trumpet*, warning you from the Lord, concerning the Spirit of irreligion and infidelity which is said to have overspread the land.

I would *take to my self a Lamentation*, yea it should be for a *Lamentation*, for the Professors of Infidelity, and the Infidelity of Professors,

Professors, every where. But I may not now be permitted to enlarge upon these things. I may only pray to God to give you understanding in all things, and beseech you earnestly to consider what hath been spoken, Concluding in the words of the Text, *Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God. Exhort one another daily.*—

FINIS.





Die Jovis 11^o Octobris, 1666.

O*R*dered by the Lords *s*piritual and
*T*emporal in Parliament assembled,
 That the thanks of this House be
 given to the Lord Bishop of Exon. for his
 Pains in the Service he performed in Preach-
 ing a Sermon before the Peers in the
 Abby-Church at Westminster yesterday,
 being the day appointed by His Majesty
 for Fasting and Humiliation, in con-
 sideration of the late Dreadful Fire
 which wasted the greater part of the City
 of London: And that his Lordship be,
 and is hereby desired to Print and Publish
 his said Sermon.

John Browne Cler. Parliam.



A
S E R M O N

Preached before the

PEERS,

IN THE

Abby-Church at Westminster:

October 10th. M. DC. LXVI.

BY

SETH then Lord Bishop of *EXON*.



L O N D O N,

Printed by *A. C.* for *James Collins*, at the
Kings Arms within *Ludgate* near
St. Pauls, 1672.

R



A S E R M O N

Preached before the
House of Peers

A T
W E S T M I N S T E R.

E C C L E S. xi. 9.

— *But know that for all these things
God will bring thee to Judgment.*

Rejoyce O young man; — &c.

THE great and general design
of the Ministry and preach-
ing of the Gospel, is to
bring men to Christianity; not in
the outward profession, but in the
true spirit and power thereof; to
R 2 the

the end they may be justified and sanctified, and finally saved through Christ for ever.

The Particular design of this Dayes Observation is to *humble our selves under the mighty hand of God*, in Consideration of his Judgments, especially that late one in consuming with Fire the Ancient and noble *Metropolis* of this Nation; and to endeavour to appease the wrath of God gone out against us.

To compass both these designs (whereof the later is subordinate to the former) I know no better expedient, than to reason a while upon that important argument suggested in the Text.

Who can think upon the Conflagration of our late Glorious City, and not call to mind the great and terrible day of Judgment?

Who can think seriously of
Judgment,

Judgment, and not be compelled to come in, (driven to Christianity) that he may be *saved from the wrath to come?*

The great Instructor and Example of Christian Preachers (he who saith of himself, that *Christ sent him to preach and not to baptize*) found no means so powerful to perswade men to Christianity, as to reason upon this argument; as first to lay before them the terror of Judgment, and then (whilst that was warm upon their hearts) to make them a tender of the Gospel. This is the great advantage and use the Apostle makes of the Doctrine of the Text. *We must all appear (saith he) before the Judgment-seat of Christ, -- Knowing therefore the terrour of the Lord, we perswade men.*

Upon these Considerations I

shall hope for the pardon of this Noble Auditory, if (without affectation of Science) I shall, in a practical and familiar way of reasoning, endeavour to imitate our Apostle in this particular.

If in the mean time it will be irksome and unpleasant to hear of the Judgment to come, we shall do well to consider what it will be to undergo it; we shall do well to reflect upon our Souls, and search out the ground of this averfness; Is it because we do not believe a Judgment to come? or that we our selves shall be brought to Judgment? Is it because we never consider, who it is before whom we must appear? or, what things will be charged on our account? Is it because we are so far gone in our arrears that it is to no purpose to call these things into
our

our remembrance ? --What ever it be, we may perhaps hear of that which may meet with and remove the prejudice and imposture that is upon us. It is neither our Negligence nor Infidelity that will *make void the Truth of God*. Whether we will hear, or Whether we will forbear, the Words which I have read remain firm and unalterable, and they clearly contain these Propositions :

1. There is a Judgment to come.
2. Thou shalt be brought to Judgment.
3. God will bring thee to Judgment.
4. God will bring thee to Judgment for these things, the ways of thy heart, &c.
5. God will bring thee to Judgment for All these things.
6. All this is certain and evident ;

dent; for it is not *think*, or *believe*, but — *Know that for all these things God will bring thee to Judgment.*

I 1. First then, *There is a Judgment to come.* This is no Politick invention found out to fright thee from thy pleasures; this is no Engine of State devised to keep you in a subordination to your Brethren; this is no vain Thunder or foolish fire; to affright you into a blind obedience, but it is the Tenor of the Scripture of the voyce of God, *King Agrippa believest thou the the Prophets? I know that thou believest,* (saith St. Paul.) Brethren do we believe the Scriptures? I hope we do believe them; This we do all profess to believe, so often as we repeat our Creed; and I hope the dissolution of our times has not yet shatter'd that foundation of our faith, the ground work of our hopes,

hopes, even the Salvation of our souls. Surely there are rewards for men; *doubtless there is a God which judgeth the earth.* What though the foundations of the world be out of course, the pillar of Faith remains unshaken; *the Rod of the ungodly shall not for ever rest upon the back of the righteous:* I desire to make a little use of your faith for that which anon will be obtained from your reason. There is a Judgment to come, it's as sure as death, nay far surer; they shall be judged which shall not dy, they have been judged which could not dy; the one at the end, the other at the beginning of the world.

There is a Particular and a General Judgment; the one at the dissolution of the lesser, the other of the greater world; the one at the hour of death, the other at the day
of.

of Judgment. A Judgment I say, a strict examination, an exact account, a severe sentence; words which make no thundring noise, or tragical sound, and so they may pass our hardned hearts without any motion; wherefore let us judge of the tenor and moment of them by their antecedent signs.

Before one of them, the evil days come: The other is called *the evil day*. Before one, Solomon tells us, that *the Sun, and the Moon, and the Light, and the Stars shall be darkned*: Before the other, a greater than Solomon tells us, that *the Sun shall be turned into Darkness, and the Moon into Bloud, and the Stars shall fall from Heaven*. Before one, *the Keepers of the House shall tremble, and the Strong men bow themselves*; Before the other, *the Mountains shall quake, and the Powers of Heaven shall*

shall be shaken : Before one , we shall rise at the voyce of the Bird ; Before the other, at the sound of the Trumpet. Before one, the silver Cord shall be loosed , and the golden Bowl broken, and the Pitcher broken at the Fountain, and the wheel broken at the Cistern : Before the other, the silver Zone of the ecliptick , and the golden Globe of the Sun, the Orbs , and the Vortices shall be confounded , (the wheel within a wheel) the Heavens shall be rivell'd as a scrawl of Parchment, and the Earth and the Elements shall melt away with fervant heat. In the one, the dust shall return to the earth as it was, and and the spirit to God that gave it : At the other, the dust shall return from the earth to be as it was, and the spirit from God that gave it.

Come now and let us reason together.

Are

Are all these the fore-runners and symptomes of approaching Judgment? then why art thou so drownsie O my careless soul, and why art thou so secure within me? What strange Lethargy hath seised on thee? *Awake thou that sleepest, and Christ shall give the light.* The time of thy dissolution is coming, and after death, the Judgment. Retire therefore a while into thy self, and commune with thy heart: Enter thou into thy Closet, and shut thy Door upon thee: Let us examine our selves before we come to that strict Examen: Let us make a Judgment of our expectation before we come to Judgment. Do we believe a Judgment will come? Then how are we provided against that Day? Are our accounts ready? Art thou able to stand in Judgment? Shalt thou be clear

clear when thou art judged? When Paul reasoned before Felix concerning the Judgment to come, Felix trembled; and because it was an unpleasant argument, he put him off to another time.

There is no doubt but our treacherous hearts would gladly put off these Considerations, and deferr them to a more convenient season. Nay! but there is no time so convenient as the present, when we are wrought into some apprehension of Judgment: if we stay till our present thoughts are over, we shall again be brought to lose the apprehension (to forget the import and moment) of the Judgment; we shall come again to hear the Name thereof, and to neglect it as an idle Noise, and empty Sound.

Let us therefore not neglect this opportunity; Let us search our
selves

seelves to the bottom ; Let us make a discovery of our final Resolution, and secret Reserves in reference to Judgment. We profess openly to believe that Christ shall come with Glory, to judge both the Quick and Dead ; What are our inward thoughts in that particular ? and how are we provided against the Day of Judgment ?

There is a Judgment to come, that Judgment terrible, the Examination strict, the Condemnation insupportable, and most of us utterly unprovided ; yet for all this, it's possible it may be avoyded. All these things are true in Judgments here below, and we see the proof of them at every Assizes ; yet all Offenders are not brought to Judgment, but many Thieves and Murderers escape it : It may be thus in the Judgment to come ; it's possible

possible it may be avoidable.

A miserable hope, if this be all; II.
for *Thou shalt be brought to Judgment*: That's the second Proposition.

And it contains the Universality or Particularity of the Judgment, (which you please:) thou, and every man, *singuli generum, & genera singulorum*; all sorts of men, and every man of every sort, from *Him that sitteth on the Throne*, to *Her that grindeth in the Mill*: For we must all appear before the Judgment-seat of Christ. It is appointed for all men once to dy, and after death the Judgment. Death shall deliver up our Souls to the first, and death shall deliver up our Bodies to the second Judgment. The Grave shall deliver up her spoils, and the bodies of all men, devoured of Beasts, consumed of Fire, swallowed by the Sea, scattered

tered to the four Winds, in a moment, in the twinkling of an eye, shall be brought to Judgment.

And here shall I bewail the infirmity, or inveigh against the negligence of us Men, that suffer our selves to be hurried headlong by the power of our imaginations against the striving of our Consciences; that suffer our Senses to carry away the crown from our Understanding, and give over our selves to the impetuous stream of our passions: That when we have a full information, a compleat judgment, a clear dictate of conscience, we will suffer all these to be overborn in us by the *Idola Specûs, Tribûs, &c.* which are brought into our imaginations: That having clear and evident Principles, we can yet doubt of their immediate consequences; or whilest we profess an universal

universal truth, never descend to think of the particulars.

We know there is a vast difference between the things present, and those to come; and yet we form our thoughts of those, according to the analogy of these, deluding our selves with idle and childish imaginations. God keeps silence; we think he is such an one as we: Vengeance is not presently executed, we set our hearts to do wickedly. We profess that all men must die, and come to judgment; yet we do not really believe that we our selves shall dy, and come to judgment. This is the fountain of our misery, and the original of our spiritual miscarriages: the discovery of the causes and remedy whereof, lies deep in the Philosophy concerning Humane Nature; but the thing itself is of every days observation: we

S

may

may recount it in these authentical examples. *David* knew full well what belong'd to Murder and Adultery, and what himself had done in the matter of *Uriah*; yet he cried not out that he had sinned, till *Nathan* had charged him, *Thou art the man.*

Ahab undoubtedly had read the Law of *Moses*, and knew the guilt of Murder and Oppression; yet he goes on triumphantly, he kills, and also takes possession: but when *Elijah* charges him home, *In the field of Jezreel shall Dogs lick thy blood, even thine*, then he cries out, *Hast thou found me, O mine enemy?* (1 Kings 21.) and having applyed things to his particular, he *Rent his Cloaths, and put on sackcloth, he fasted, and lay in sackcloth, and went softly.*

Once more: 'Tis likely *Belshazzar*

zar had a general Judgment, and an universal Maxime in his mind, That it was unlawful to spoil the House of God, to plunder those things which were dedicated to the Lord, and to debauch in the Bowls of the Temple, and probably he had seen the hand-writing of the book of God to that purpose: yet all this does not restrain him: But when the *Fingers write upon the Wall, Mene, Mene, &c. thou art weighed, &c.* then his countenance was changed, and his thoughts troubled him, the joynts of his loyns were loosed, and his knees smote one against another. This then is the Office of this second Proposition, it charges us home, it lays down the Universal, and it brings it down to the Particular.

Thou shalt be brought to Judgment. Thy Judgment is unavoidable.

O but then thy Evasion is crossed,
O my stupid Soul! Thou art spoyle
ed of thy frivolous ground of
hope: Thou shalt surely be cited,
and thou must appear, if thou refuse
to come thou shalt be brought to
Judgment. Return then again into
thy self, and take a review of thy
condition; what will the issue be of
that Judgment to which thou must
be brought? What hopes are now
remaining that thou shalt not be
condemned? when the *Officers*
have haled thee before the Judge, that
thou be not delivered to the Executi-
oners.

If thou art called to Examina-
tion, Canst thou elude thy Judge
by thy wily Answers? or Canst
thou baffle or suborn the Witnesses?
Canst thou work off thy Jury not
to find the Verdict? or bribe the
Judge to favour thee in thy Doom?
Canst

Canst thou withdraw him from the Rigour of Justice by the mediation of thy friends, or melt him into compassion by the loudness of thy cries, the sadness of thy lamentation? Canst thou procure a Reversion or Reprieve of thy sentence, or appeal from thy Judge unto another? Canst thou make an escape from thine Executioner? Or lastly, Canst thou stoutly endure the sentence of Condemnation? These are the hopes of men here brought to Judgement, and why may not some of them be mine? No, thou knowest, O treacherous heart, all these to be fond impossibilities, dreams, and suggestions of a childish fancy; If once this day be over, and that time come, thy hopes are barely these, that Omniscience and Wisdom it self may be deluded by stupidity, that

Omnipotence and Power it self may be evaded by poor contemptible infirmity, that Severity and Justice it self may be perverted by iniquity; all this is evident by that which follows: *For we must all appear before the Judgment seat of Christ.*

III. *God will bring thee to Judgment.*

And here we are concerned to raise our thoughts, and employ the utmost of our attention, lest by the prejudice which our Idleness hath brought upon us, *we treasure up wrath to our selves against that day of Judgment.* 'Tis true, we daily hear of God, and receive the names of his Attributes into our ears, but we pass over his Name as if he were like to us, and never bestow so much labour as to attain to a considerable notion of those names. O that the God of Heaven
would

would afford us here some glimpse of himself; That he would illustrate us with some beam of his Majesty; That he would be pleased to visit every unprovided soul, and insinuate into it a full and clear apprehension of this Proposition — *God will &c* —

But how shall we endure to see his face? *No man can see my face and live,* (Exod. 33.) if the *Israelites* durst not hear him proclaim the Law, how shall we endure to hear him denounce the Judgment? If the Angels veil their faces, not able to behold his Excellency, how shall we be affected with his terrors? If the Cherubims are oppressed with the sight of his glory, what shall we be with the sense of his fury? If we find our selves confounded and swallowed up into inextricable Labyrinths, when we

set our selves to consider of his immanent Attributes, of his eternal Duration, his unbounded Essence, his unconfined Presence: With what disposition can we entertain the terror of his Judgment, the search of his Omniscience, the stroke of his Omnipotence? If the best and choicest of the Saints of God, have been afraid and trembled at the thoughts of Judgment, if they have been surprised with horror and confusion at the meer imagination of that Dreadful voice, *arise and come to Judgment*, what shall the worst and most obdurate sinners, when they shall be stript of this cloud of flesh and error, and cited before the great tribunal, there to render an account of their Creation, Preservation, and Redemption?

What fear, what horror, what agony will possess thee, O sinful soul,

soul, when thou shalt be brought into a perfect apprehension of thy Judge, and of thy self, and he shall begin to order out before thee the things which he hath done; when the whole Trinity shall begin to unfold its common work, and that sacred Person blessed for ever, upon whose shoulders the Judgment is laid, shall unfold to thee his peculiar, and thou must render a severe account of thy returns?

When the mystery of thy Creation shall be unveiled to thee: When thou shalt apprehend thoroughly, what it is to have been fetched out of the dark and barren shade of an eternal privation to be put in a capacity of glory. When he shall recount to thee the proceedings of his handy work, the method of thy making, the several articles and gradations of his Providence in the form-

formation and information of thee. How at first he *poured thee out like milk, and crudled thee cheese*; How he spun out thine arteries and veins, and *whilst thou wert yet in thy blood, he said unto thee, live*; How he guarded thee with muscles, and strengthened thee with sinews, and propt thee with bones, and covered thee with skin, furnished thee with organs, endowed them with senses, invested thee with reason, crowned thee with freedom, enlightned thee with principles of Science and Conscience, bounded thee by his Precepts, encouraged thee by his Promises, restrained thee by his threatnings. When he shall run over the benefits of thy daily preservation, and rigorously examine what thou hast done for him.

When God the Son shall display to thee what he hath done and
suffered

suffered for thee, and shall set before thine eyes the great mystery of thy Redemption ; When he shall bring thee to apprehend the price that he has paid, that ransom which thou hast not regarded : When it will not be in thy power to pass over these considerations as now thou dost ; but they shall be forced into the essential center of thy Soul : When thou shalt have a clear sight of the abasement of a God incarnate : When thou shalt know how to be moved at the sight of a despised and an abused Godhead.

When he shall charge thee with the blewness of those stripes, and the ghastliness of those wounds which thou hast made : When he shall rehearse to thee the miseries of his life, and the circumstances of his death : When he shall recount to thee the woundings of the taunts
and

and reproaches, the smart of the whips, the terrour of the agony, which made him sweat great drops of blood, the pricks of the thorns, the piercing of the nails, the launching of the spear, and the ineffable horror of the dereliction, when he cried out in the bitterness of his soul, *My God, my God, why hast thou forsaken me?* And when he shall fiercely call upon thee to answer for the wounds that thou hast made, to render him his blood that thou hast spilt, to account to him for that life which thou hast bereft, to shew him the fruit of all his pains and sufferings, to present him thy returns for all these benefits and favours; then tell me what thou wilt answer, O stupid soul. How art thou provided to reply?

Wilt thou deny that he has done these

these things for thee? or canst thou shew as much for him? Hast thou returned him that being which he hath given thee, and so been even with him in a form of words, though that come infinitely short indeed? Hast thou sacrificed thy self for his benefit, or abased thy self for his commodity? What wilt thou plead when thou art called? The time is coming, thy Judgment hastning, thine account is unavoidable, thy Judge inexorable.

Alas! what could I have done for him? what profit could I have brought him? if I should have pined away in the exercise of Devotion, and been eaten up with zeal? If I should have *spent my substance in Burnt-Offerings, or Calves of a year old? If I should have presented him with thousands of Rams, or ten thousand*

and Rivers of Oil? To what purpose then should I endeavour that, which I could not have performed? Why should I trouble my self with vain attempts, and spend my strength about that, which I never could accomplish? neither if I be righteous is he the better; nor if I be wicked is he the worse: our goodness extends not to him; if thou sinnest, what dost thou against him? if thou be righteous, what receiveth he at thine hand? Is this then the evasion? I need not stand to unfold the dissingenuity, the stupor and madness of this evasion. However though these things shall be urged upon us, they are not all; these offer themselves in the consideration of the person of the Judge, but are not all the matter of thy Judgment. For

IV. *Thou shall be brought to Judgment*

ment for these things; there is the matter of thy Judgment.

For All these things; there is the extent. Because this latter adds only a Modality to the former, and I desire not to be over tedious, we will put these two together. V.

And now we are descended from those less familiar Considerations, to which we were forced to strein our understandings in the contemplation of our Judge, into the compass of our own sphere, to the survey of our own operations; we are come from the incomprehensible ways of God, to the ways of our own hearts. *Walk in the ways of thy heart, &c.* and, *But know, &c.* In the judgment of this life men are tryed by the works of their hands, or the words of their mouths; for theft or murder, for slander or Treason men may be

be brought to Judgment, but thought is free, he has lived well that has carried his crimes close, the crafty Politician and the concealed Hypocrite escape. There the case is quite contrary, the Judgment takes in primarily the ways of the heart, and the words and actions as they proceed from them. Wherefore let us withdraw a space into our selves, and endeavour to mete out the extent of that Proposition. For all the ways of the hearts of men, God will bring them to Judgment.

How would it trouble us to recount and bring to memory every thought but of one only day? and how many disorders and irregularities should we find in such a reflection? How do our thoughts flote upon our brains, and we know neither whence they come, nor what

what becomes of them? When they are broken in upon our minds we cannot hold them, and when they are gone from us (as it was with *Nebuchadnezzar's* dream) it is not in our power to recover them. How many roving fancies present themselves unto us in a moment; and how many sudden and imperfect Complacencies and distastes are raised by them? Leave but thy self unbound, unfixed (by hearing, or reading, or business, &c.) for an hour, and then tell me what suppositions and consequences, and resolutions thou hast made? And how thou hast felt thy self to strein upon the borders of Lust or Envy, of Pride or Anger, of Discontent or Melancholy. O that you would but reflect a little upon your souls, and consider how many wandering thoughts

T have

have broken in upon your minds since I began to speak of this important Subject. You might save me the labour of further speaking and raise your selves to that which I endeavour : I fear you might find among your sacred thoughts, a mixture of others very unsuitable ; your envious, your ambitious, your covetous, your idle thoughts. All these are the matter of our future Judgment, and however they slightly pass us here, they are noted in the Book of God ; and when that Book shall be opened, they will be charged on our account. *Thou tellest my wanderings,* (saith the Psalmist) *Are not these things noted in thy Book ?* I have already said enough to take up the consideration of the remainder of our time : But our hearts being too heavy, and our ears too dull of hearing

ing to be moved with generals, I must crave leave that I may be permitted to run over the heads of some particulars.

Thou must give an account of all things committed to thee, Inward or Outward, Natural or Spiritual, thy senses and thy understanding, thine Outward and thine Inward faculties.

If thou hast been at a constant covenant with thine eyes, and hast never suffered them to rove in loose disorders: If thou hast bowed thine ears to discipline, and never let them open to vain entertainments: If thy taste hath been moderated by the necessities of nature, and the laws of temperance, and never let loose according to the lust of Riot: If thy hands have been wholly employed in the works of God, and never been instruments to the

machinations of the Devil: If thy speech have never uttered any idle words, but ever *administred* grace to the hearers: If thy feet have only traced the ways of God, and never *stood in the way of sinners*.

What hath been the exercise of thine inward faculties, thine Apprehensions and thine Appetite? If thy fancie hath ever been employed in administering help to thine understanding, and never afforded incentives to thy vile affections: If thy memory have been taken up with the things which God hath done, and Christ hath suffered for thee, and hath afforded no place to Ribaldry and vanity: How thou hast ordered thine Anger and Concupiscence: What have been the object, measure, and end, and circumstances, of thy love, hatred, desire, aversion, delight, sadness, hope,

hope, despair, fear, boldness, anger, envie, jealousy, and compassion.

How thou hast managed thine understanding, and improved thy contemplative and active principles. If thou hast advanced in the discovery of eternal verities, or herd-
ed with the beasts that perish : If thou hast cherished the principles of thy *Synteresis*, and the dictates and reflections of thy conscience, and never rebelled against them : How thou hast determined the freedom of thy Will, in thy volition and intention, thine election and consent, fruition and use, when Good and Evil, Life and Death have been set before thee.

How thou hast behaved thy self in Spirituals, in gifts and graces. If thou hast accepted that which hath been offered, and improved

what thou hast accepted, or hid it in a Napkin. In outward things, how thou hast acquired, and how thou hast managed thine Estate: How thou hast behaved thy self in thy Relations publick and private, in thy charge, and in thy duty. — But the time would fail me to reckon up a considerable part of the exercises and objects of the wayes of the hearts of Men: And now all these and many more, are but the simple elements, and common heads of our account.

Consider then, O negligent and incogitant soul! if thou couldst reckon up the ways of thy heart, in any one of these kinds; if thou couldst call to mind but every idle word whereof thou must give an account, or thy motions upon every thing thou hast heard, and remember in any one of these elements,

what

what thou hast done or else omitted. Then tell me how wouldst thou find thy self possessed, and how wouldst thou be disposed to Judgment? Wouldst thou deem it needless or idle to call it betimes to thy remembrance? Wouldst thou drive off thy thoughts of it to the time of sickness, to the hour of death, and rudely throw thy self upon it? -- But then try, and examine all these together, contemplate a little upon the mixtures and combinations of them; these will afford us many millions of millions of wayes (far exceeding the varieties of the corporeal nature, which proceed from the mixture of fewer elements) so many as will utterly confound our thoughts to number. Who can reckon up the wayes of the hearts of the children of Men? Who can understand his errours?

And now, that he that hath the World to uphold, the Planets and Stars to guide, the course of nature to maintain, should keep a Register of our impertinencies, and bring to Judgment all the wayes of Men ; (the traces of a Ship in the Sea, of a Serpent upon a Rock) who hath believed our report ? we are apt to think it cannot be. Surely he sees not these things : Tush he cares not for them. This is indeed the last resort of the treacherous hearts of men, the grand imposture which resolves into a species of Atheism and Infidelity. O but then, if I shall use the language of the Scriptures, I must call thee fool and beast, to doubt of that which is plain and evident, to disbelieve that which may be known. This Article concerning the Judgment to come, is not a problem of Philosophy to be disputed

disputed this way and that way with equal probability; neither is it only an Article of faith, but it is a principle of natural Theology, the Scripture speaks of it under terms of greater evidence St. Paul reasoned with *Felix*; he disputed with the Philosophers concerning it, he speaks of the terror of Judgment under terms of certainty, and of a kind of Demonstrative evidence; *Knowing the terror of the Law, &c.* and hear in the Text, it is not said, *Think, or believe*; But *know that for all these things God will bring thee to Judgment.*

He is a fool that hath said in his heart there is no God, and he that thinks he hath no understanding may well be compared to the beasts that perish. & so sure as there is a God, and that man hath an understanding soul, so surely it may be known,
That

VI.

That for all these things, &c. For if there be a God, he must be infinitely just; and if so, he must render to every one according to their actions; and if not here, then hereafter; and if so, he must bring them to Judgment. But he doth it not here: The ways of Providence seem to be promiscuous, *there is a wicked man to whom it happens according to the way of the righteous; and a righteous man to whom it happens according to the way of the wicked. Dives receives pleasure, Lazarus pain; therefore so sure as there is a God, there will be a Judgment.*

Eccles 8.
14.

IV Again, If man have an understanding soul, he must have freedom in his actions; and if so, he deserves either good or evil; and if there be deserts, there must be rewards; and if there be rewards, there must be a Judgment. So then, so sure as thou art

art an understanding creature, so sure there is a Judgment to come.

Once more, Reward is answerable to desert; and desert is only in what is free; and what is free in man is the ways of his heart: wherefore they are to be brought to Judgment, and if any, then all: for no reason can be fancied, why some should be brought to Judgment, and others not. Wherefore, if it be sure that God is in Heaven, and that Man hath an understanding soul, then it is also sure that for all these things God will bring thee to Judgment, that God shall bring to judgment every secret thing.

And now how sure and evident are these things? more sure and more plain, if we will attend, than any other truths in the world; for there is not any known truth which doth not evict the truth of these things.

things. We know a truth, because we plainly and evidently understand the composition or division of the notions in a Proposition, or the Deduction of a Proposition from some others; therefore if we know any truth, we presuppose that we have souls which understand the notions of things, and if souls which understand these notions, then to be sure they are not bodies, (no combination of fire and air, and earth, and water, no disposition of insensible atomes can cause the subject to apprehend and judge, to reason and discourse) and if they be no bodies, then they are not subject to corruption: It is evident therefore that our souls are understanding and also immortal, deserving and capable of future Judgment.

And as evident it is also that there is a sovereign Power, a God that governs

verns and will Judge the Earth.

This is not a Rhetorical undertaking, but a just and measured truth; there is not any thing in the world from whence these two may not be plainly and evidently evicted, viz. a Godhead from the Creature, and thine own Immortality from the discovery of a Godhead.

The world which thou seest, had it a beginning, or had it not? if it had a beginning, he is thy God that made it; if it had no beginning, then there are past as many myriads of years as minutes of time, which is infinitely more absurd to grant, than to say, thou hast as many hands as fingers, as many wholes as parts.

If then at any time we find ourselves to doubt of these things, it is not because we are the *beaux esprits*, or *forts esprits*; our doubting proceeds from dulness, and the want of
that

that strong reason to which we do pretend, the things are certain in themselves and evident. *He is not far from any one of us, in whom we live, and move, and have our being; and the Light of nature discovered our Immortality not only to Philosophers, but even to the Heathen Poets, to him that sung to us, that, We are also his off-spring.*

So that now thy pretences are all taken off, and every imposture of the heart discovered.

Applic.
general.

Return then once again into thy bosome, and take account of thy apprehensions; The day of the Lord is coming and stealing upon thee as a thief in the night, the day of Judgment, the great and terrible day. A day of darkness and of gloominess, a day of a whirlwind and a tempest, a day of anguish and tribulation: Where wilt thou hide thy self?

O that's impossible, *Where shall we go then from his presence? Shall we call to the Mountains to fall upon us? How wilt thou appear? O that's intolerable, for our God is a consuming fire. What wilt thou do when the day of Judgment comes, and this may be the hour, this minute thou mayest be smitten and hurried hence to Judgment? Thousands have fallen besides us, and ten thousands at our right hand, and why may not we be next?*

The time of our particular Judgment cannot be far away, and why may we not reasonably apprehend the approach of the General Judgment, either of this World, or at leastwise of this sinful Nation?

Our Lord Christ indeed tells us, *that of the day and hour of the final Judgment, Knoweth no man. Yet he hath given us the signs of his coming:*

coming : The Apostles have left us Characters of the last days, the Prophets have declared the manner and *apparatus* of the coming of the Lord to Judgment.

We read that when the Disciples admired the stones and the buildings of *Herod's Temple* at *Jerusalem*; Christ told them, *That the day was coming when there should not be left one stone upon another* : upon this the Disciples ask him (privately) three Questions. 1. *When shall these things be?* 2. *What shall be the sign of thy second coming?* And 3. *of the end of the World?*

As for the precise moment of these things, he denies to tell it them; (Nay, he professes, that as he was the Son of Man he did not know it.) But for the other two he condescends to their curiosity; he tells them the signs of his coming, and
of

of the end of the World, and that they shall be such as these;

You shall hear, saith he, (Matth 24.) of Wars and rumours of Wars, Nation rising against Nation, and Kingdom against Kingdom. There shall be Traitors and false Prophets, Saying, Lo! here is Christ, Behold! (a new Messias) in the Wilderuess: Lo! there is Christ, Behold! he is (at a Conventicle) in the secret Chambers: He tells us, that iniquity shall abound, and the love of many shall wax cold, that he shall hardly find faith on the earth, as it was in the dayes of Noe, they ate, they drank, till the flood came and swept them all away; so shall the coming of the Son of Man be.

He tells us (Luke 21.) there shall be Famines and Earthquakes, Pestilence, and fearful sights, great signs from Heaven; in the Earth distress of Nations, great perplexities, the Sea and Waves

roaring ; Mens hearts failing them for fear, looking after those things that are coming upon the Earth.

Concerning the last dayes, St. Paul tells us, that there shall be *perilous times* ; that on one hand there shall be a sort of men, that shall be *lovers of themselves, Covetous, Proud, Boasters, Ranters, and Blasphemers.*

On the other hand there shall be a Race of *beady, high minded Traytors, having a form of godlineß, creeping into houses, leading captive silly women. They shall despise Dominion, and speak evil of Dignities ; they shall be Separatists from the Church, and false pretenders to the Spirit. These, saith St. Jude, are they that separate themselves, sensual, having not the Spirit,*

St. Peter tells us, that in the last times there should be a loose, prophane, a bold Atheistical Gigantick race of *scoffers, walking after their own lusts,*

lusts, saying, *Where is this God of Judgment?* let him make speed and hasten his work, that we may see it. *Where is the promise his of coming?* since the fathers fell asleep all things continue as they were before.

And for the manner and Apparatus of his coming, Our God shall come (saith the Psalmist) and shall not keep silence, there shall go before him a devouring fire, and a mighty Tempest shall be stirred up round about him.

Behold! the Lord will come with fire (saith the Prophet) and with his Chariots like a Whirlwind, to render his anger with fury, and his rebukes with flames of fire. The streams of Zion shall be turned into Pitch, and the dust thereof into Brimstone; the Earth thereof shall be burning Pitch, the smoke thereof shall ascend day and night, and shall not be quenched, [compare Revel. 6. with Esai. 34.]

Esai. 66.
15.

The Kings of the Earth shall tremble, the Captains and the mighty shall be horribly afraid, the great men and the rich men shall hide themselves, all the bond-men and all the freemen shall fly to the Rocks of the Mountains. And soon after all this, *The Heavens shall be rivell'd as a scrowl, the Earth and the Elements shall melt away; for God shall arise to judge terribly the Earth.*

Have not all these things come upon us, the men of this Generation? Is it weakness, is it a vain and superstitious scrupulosity to call these things to our remembrance? Have we no reason at all to apprehend the approach of a General Judgment, either upon the World, or upon our sinful Nation?

Do we not now envy those despised souls which have made their accounts ready? We thought it
madness

madness to see them pine away with poenitential exercises, and macerate themselves with mourning. We thought it folly, which they called Conscience, for which they denyed themselves the pleasures and enjoyments of the World. We fools counted their life madness, and their latter end to be without honour. But the time is coming when they shall be comforted, and we shall be tormented. Because he hath called and we have refused, he hath stretched out his hand, and we have not regarded, He will laugh at our calamity, and mock when our fear cometh. When our destruction cometh as a Whirlwind, when distress and anguish comes upon us.

May we not therefore give up our selves to the torments of our hearts, and surrender up our souls unto Despair? so Israel said, there is no hope, we will follow every one the devices of his heart: after 20, 30 or 40

years continuance in our courses, 'tis in vain to think of turning from them. Our arrears are so far gone, that there is no hope to discharge them; and why should we trouble our selves with the thoughts of our Account? Nay, that which must come, let it come, and what is a few days respite to Eternity? *Let us eat and drink, for to morrow we shall dye.* Let us go forth as at other times, and shake our selves and scatter these troublesom apprehensions of future Judgment. What if we should drink a little to drive away Melancholy?

Yes! and fall perhaps, and spew, and rise no more.

Nay, but I beseech you, stay a little, and consider, consider *at least in this your day the things which belong to your peace: It is a fearful thing to fall into the hands of the living God; Who among us can dwell with a devouring*

vouring fire? *Who among us can dwell with everlasting burnings?*

Such careless and desperate resolutions are the advantages which the Devil aims at, that he may sear our Consciences, and seal us up in a final obduration. But there is another kind of advantage, which God and our Lord Christ and the Holy Spirit, and the Gospel, and the Ministers aim at, That advantage, which I told you of in the beginning of my Discourse. That *knowing the terror of the Lord they may persuade men.*

And now what is it that they would persuade us? that we will be contented to part with the tormenting fears of Judgment, that we will condescend not to be miserable to all Eternity: That we will accept of deliverance from the wrath to come, that we will not neglect so

great salvation, nor trample on the blood of the everlasting Covenant. Behold! God calls upon us, Turn you, turn you at my reproof, why will you dye, O House of Israel? As I live, saith the Lord, I desire not the death of sinners. Our Lord Christ calls upon us, Come unto me all ye that are weary and heavy laden, and I will ease you. In the last day of the Feast of Tabernacles, he stood and cried, Saying, If any man thirst, let him come unto me and drink. The Spirit sayes come, and whosoever will, let him come, and take of the water of life freely. The Gospel assures us, That God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Behold! I set before you this day life and death, blessing and cursing, and as an unworthy Ambassadour in Christ's stead, I pray you be reconciled

ciled to God, take his yoke upon you, his yoke is easie, and his burden light; embrace now the tender of the Gospel, only repent and believe in the Lord Jesus, accept him for your Saviour and your Lord. Your Prophet to instruct you, your King to govern you, your Priest to save you, and you shall be saved. Saved from the fears and horrors of a Guilty Conscience condemned by its own witness. Saved from the wrath of God and of the Lamb. You shall meet the Lord with Confidence. We shall be able to stand with boldness in the Judgment, to lift up our heads with joy, because our redemption draweth near.

This is the way to save our own souls from perishing, which is the General design of all our Preaching. And this is the way to appease the wrath which is gone out against us; and

and to preserve our Nation from destruction, which is the particular and more immediate end of our present Humiliation, whereof I am yet to speak.

Applic.
particu-
lar.

THe hand indeed of the Lord hath been heavy upon us, his wrath hath been kindled, it hath waxed hot against the Sheep of his pasture, and he hath plagued our Nation very sore; His Judgments have been multiplied, his strokes have been redoubled; and for all this *his anger is not turned away, but his hand is stretched out still.*

Wars and Pestilences, and those other fore-runners of Christ's coming to Judgment have been seen and felt amongst us, and now when these have not been able to prevail,

To awaken a drowsie people, to rowse up a Lethargic Nation, to ferment

ferment a people settled upon their
Lees : God has made a new thing
in the midst of us, he hath wrought
a work in our dayes, which makes
the ears of all that hear it to tingle.
A work not to be parallel'd perhaps
in all the circumstances since the
Creation of the World.

How hath the Lord covered the
Daughter of our Zion with a cloud in
his anger, and hath cast down from
Heaven to Earth the beauty of Israel,
and remembred not his footstool in the
Day of his Anger ? he hath swallowed
up the habitations of his people, he hath
taken away his Tabernacles, and destroy-
ed his places of Assemblies, the Ramparts
and the Walls lament and languish, her
Gates are sunk to the ground, her
Barrs are destroyed.

Who can express the terror of
this fatal Judgment, the unexpected
eruption, the sudden increase, the
irresistible

irresistible force, the remorseless rage, the insatiable voracity of this fiery Judgment? the present sufferings, the lasting miseries of private persons are inexpressible; the publick damage, the dangerous consequences (it may be) unconceivable.

What thing shall I liken to thee O Daughter of my People? Whereunto shall I compare the day of thy Visitation? To the destruction of *Jerusalem*? to the great and terrible day of Judgment?

O the terrors and affrightments, the shrieks and lamentations, the agonies, the confusions of that Day! They that were on the house top, durst not stay to take any thing out of their houses; nor he that was in the field return back to take his Cloaths; they that were in the City betook themselves to the Fields and Mountains, where they beheld
their

their flaming habitations, where they trembled to behold the abomination of desolation raging in the holy places.

How were the wise men amazed, and the strong men terrified? despair seized them, counsel and strength fled away from them, there was no help in them, they presently gave all for lost; they stood affrighted at a distance gazing at the dreadful spectacle: in vain they thought it to contend, it looked so like the coming of the Son of Man.

The breath of the Lord kindled the fire, *he rode upon Cherub, he came flying upon the wings of the wind. He made the winds his Messengers, and the flames of fire his Ministers: He brought the Winds out of his Treasure, and (to point the flame directly upon the bulk and body of the City) through his power he brought in*
the

the South-East wind: as a thief in the night, as pains upon a woman in travel, as the lightning that cometh from the East and passeth to the West; so came this flaming Judgment; and so shall the coming of the Son of Man be. I cannot endure to dilate upon this Argument; Sorrow and anguish are in the consideration of it: *Animus meminisse horret luctuq; refugit.* Great is the Judgment, and there is reason for us to fear that it may be portending and symptomatical.

YEt who can tell, but God may have mercy upon us, but he may yet save us from destruction? though our breach be great as the Sea, yet is not in it self irreparable; though our wounds be deep and gaping, they are not desperate or incurable; hitherto we may say with the Apostle, We are chastened,
but

but not killed ; afflicted, but not in despair.

The signs and symptoms of an approaching final Judgment are not so decretory and peremptory that we should despair. God's signal Judgments have hitherto been accompanied with signs of mercies, and this is a plain case, that he is not fond of our destruction, and that he had rather that we should live : *He doth not afflict willingly , nor grieve the children of men.* He stands pausing and hesitating , as he did once before, *O Ephraim, how shall I give thee up, O Ephraim ? O England, How shall I give thee up, O England ?*

What mean else those Alternations and those mixtures, and combinations of wonderful Judgments, and of wonderful deliverances and mercies which our ears have heard,
and

and our eyes have seen?

We have heard with our ears, and our Fathers have told us what wonderful deliverances he wrought in their time of old.

We have seen vicissitudes great and prodigious, mixtures and combinations, marvellous in our eyes, horrible destructions and wonderful restitutions, succeeding one another, raging Plagues at home, and signal Victories abroad.

God hath filled us with bitterness, and covered us with ashes: But it is his mercy that we are not consumed, because his compassions fail not. If the arm of his Justice and Severity hath been made bare, that it might be seen of all the people, He hath not left his mercy without witness. If his Judgment hath been great and terrible, in that which is consumed, his Mercy is wonderful
and

and miraculous in that which is preserved. Plainly! *except the Lord had left us a Remnant, (and visibly interposed to do it,)* we should not have had this place wherein to humble our selves before him. *We should have been as Sodom, and we should have been like unto Gomorrah.*

It was he that in *the midst of Judgment remembred mercy*; when the flaming vengeance was in its height, when in the opinion of all men it had arrived at the state of irresistibility, and when every mans heart failed him, when the hopes of all men were sunk into despair; He checked the domineering vengeance, he put up the flaming Sword, he controul'd the streaming waves of fire, and said *thus farr shall ye come and no further.*

In a wonderful manner he preserved the Goods and Persons of

the poor Inhabitants of the City.

He restrained the rage of our enemies, that cryed concerning our *Jerusalem*, *Down with it, Down with it, Aba! so would we have it.*

He suffered not a foreign Enemy to land, nor our domestick foes to make a head in our confusions.

He was a wall of fire about the the persons of our Gracious Sovereign and his Royal Highness, and of those valiant Noble Persons which adventured boldly and strenuously, and indefatigably laboured the publique preservation.

He hath given signal Preservations and Victories to our Fleets abroad, he hath restored our Highborn and Noble Generals, and our Fleet in health and safety.

He hath given us plenty of all things necessary for the life of man.

In

In one great word, to sum up an aggregation of great and various mercies, he hath upheld our Religion and our Government in peace; and for an earnest of his further preservation, he hath given us this seasonable opportunity with health and safety in this place to attend the Publique Service, to advise and assist in this arduous Juncture of affairs

Arduous and difficult indeed it is, to restore our City and defend our Country, to restore the Houses of God, and Publique Buildings, to re-edifie ten Thousand private habitations; to sustain the poor and needy, to preserve the rights, and properties of men; to find such a temper of Justice and equity, *that there be no decay, no just complaining in our Streets.* To uphold the Traffick of the Nation, and

to keep it in order and security, free from private Robberies and publick Insurrections; and therefore in order to all those ends, to uphold our religion in the zealous and effectual exercise, in the sincerity and uniformity thereof, to preserve it from encroachments and undermining Tolerations, ruinous to Religion, destructive to the Government of the Nation. And all this while to make provision against our dangerous and cruel enemies, *Gebal and Ammon and Amalek, the French, Dutch, and the Dane*, who have conspired to our destruction.

These things are arduous, but not insuperable; difficult, but not to be despaired of.

Concerning *Jerusalem* burned and laid wast by the *Assyrians*, *Daniel* foretold, that the *streets and*
the

the walls thereof should be rebuilt even in troubleous times; and when the time came that they were re-edified, we read in Nehemiah, that the labourers in one hand held the trowel, and the other held a weapon; one half of the people laboured in the work, and the other half held the Spears and the Shields, the Bows and the Habergeons, because of their cruel enemies on every side.

If God shall be pleased to give us a Spirit of Understanding, and teach our Senators Wisdom; If he shall pour out a publick Spirit upon our Councils, a Spirit of tenderness and compassion, of Justice and Equity, Temperance and Frugality, Fortitude and Magnanimity; If all Orders and Degrees amongst us, Civil, and Military, and Ecclesiastical shall

take to themselves the spirits of Christians and of men.

If our Counsels and endeavours shall be answerable to the care and benignity, to the fervour and strenuous industry of our gracious Sovereign, and to the alacrity and magnanimity of our courageous and generous Countrymen; then (speaking humanely, and abstracting from our Deservings) we need not greatly fear, but we may yet subdue the pride and insolence of our barbarous Enemies; we may yet behold our City rising out of its ashes in greater splendour than we have seen it heretofore.

Wherefore arise, and gird yourselves O ye Princes, ye Nobles, ye Rulers of our *Israel*! Consult, Consider, and give sentence. *Men, Brethren, and Fathers,*

thers, let us arise and labour; let us up and be doing, *be strong and of good courage*, and the good hand of our God shall be upon you; he shall give you the honour to be the defenders of your Country, he shall make you *repairers of the breaches, restorers of our City to dwell in.*

Yet I cannot, I may not forbear to put you in remembrance of this one thing; *Except the Lord build the City, their labour is but lost that build it.* It is not our wisdom or industry, much less our confidence, that will do it; unless God be for us; neither will God be for us, unless we turn from the evil of our ways: except we repent, we have reason to fear, that what we have seen hitherto, will be no more but the beginning of our

sorrows. The Prophet Esay tells us, That the Lord sent a word unto Jacob, and it lighted on Israel; and all the people shall know that say in the pride and stoutness of their hearts, the Bricks are fallen, but we will build with hewn Stones; the Sycamores are down, but we will change them into Cedars. Therefore the Lord will set up their adversaries, and joyn their Enemies together, the Syrians before, and the Philistims behind, and they shall devour Israel with open mouth; Because this people turneth not to him that smiteth them.

Wherefore turn you, turn you every one from the evil of his ways. Let us search our hearts, and try our ways, and turn to him that hath smitten us. Turn unto him with all our hearts, with fasting and with weeping, and mourning; he hath

hath smitten us, and he will heal us, because his compassions fail not. Come and let us reason together, saith God, though your sins were as scarlet, they shall be white as snow.

There is yet a way open to take away the terror of our Particular Judgment, and to prevent a final Judgment from falling upon the Nation. We are yet in the Land of hope, and space is given for Repentance, the door of mercy is not yet shut upon us, nor the ears of our Judge sealed against us.

O that men would therefore praise the Lord for his Goodness, and declare the wonders that he hath done for the children of men! that hath not dealt with us after our sins, nor rewarded us according to our Iniquities; that hath not cut us off in the midst of our sins, nor in the height of our impenitencies
snatched

snatched us away to Judgment; that hath not dealt with us as with the Apostate Angels, and with Thousands of our Brethren, who were better and more righteous than we.

Let us once more then return into our selves. Let us consider our condition, let us view over and ballance the grounds of our hopes, and the reasons of our fears: Let us take an exact account of our whole estate and interest in reference to all our concerns, National and Personal, Temporal and Eternal. Let us deliberate and advise what is to be done, and what is to be avoided.

Did I say deliberate? Whether we shall save our souls from utter darkness and everlasting burnings?

burnings? Whether we shall save the Nation from final ruine and desolation? — Nay rather,

Let us break off our sins by repentance, and our Iniquities by shewing mercy to the poor.

Let us make our selves friends of the Mammon of unrighteousness, that when we fail, we may be received into everlasting habitations.

Let us lend unto the Lord, that we may have treasure in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.

Let us fast the fast that the Lord hath chosen; Loose the bands of wickedness, feed the hungry, cloath the naked; he that hath two Coats, let him give to him that hath none; and he that hath
meat

meat let him do likewise.

Such an occasion scarce happens in many hundreds of years; and for motives to charity, they are all comprised in that great argument of the Judgment to come.

When the Son of Man shall come to Judgment, and shall sit upon the Throne of his Glory: When all Nations shall be gathered before him, and he shall set the Sheep on his right hand, and the Goats on his left: This shall be the mark of their discrimination,

He shall say to those on his right hand, I was hungry, and ye fed me; thirsty, and ye gave me drink; naked, and ye cloathed me; sick and in prison, and ye visited me; Come ye blessed of my Father, receive the Kingdom prepared for you.

And

And he shall say unto them on the left hand, I was hungry, and ye fed me not; thirsty, and ye gave me no drink, &c. Wherefore go ye cursed into everlasting fire, prepared for the Devil and his Angels.

The way is short and compendious to save all our interests. What doth the Lord require of us but to do justly, to love mercy, to walk humbly before the Lord our God? Let us be merciful therefore as our heavenly Father is merciful, and let us humble our selves under the Almighty hand of God, as we pretend to do this day. Let us betake our selves afore-hand to our Judge, and pour out our complaints before him. Let us confess our wickedness, and be sorry for our sins. Let us lay hold on the feet of our
Blessed

Blessed Redeemer, and give him no rest till he hath sealed our pardon. Let us bathe with our tears the wounds that we have made. Let us cry mightily to the Throne of Grace. Let us wrestle and strive with our Redeemer, and not let *him go until he bless us*: Until he open our eyes to see the dangers we are in, and through his mercy shew us a way to escape them. Till he quicken us up to resolutions of amendment, and carry us strongly through these resolutions. Until he heal our backslidings, and make up our breaches: Until he save our souls from death, and our Nation from destruction.

To work our selves to these Resolutions, and to fix us in them, to make them abide upon us all our days, let us remember

ber what hath been spoken, and let us frequently meditate upon that Sarcastical Concession of the Text,

Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth; walk in the ways of thy heart, and the sight of thy eyes; But know, that for all these things God will bring thee to Judgment.

F I N I S.

PERMONT

THE PERMONT COMPANY
INCORPORATED

PERMONT

PERMONT

PERMONT

PERMONT

PERMONT

A
SERMON,

CONCERNING

The Strangeness, Frequency, and
Desperate Consequence

OF

Impenitency :

Preached at

WHITE - H A L L,

April 1. 1666.

(Soon after the great Plague)

B Y

SETH then Lord Bishop of EXON:

L O N D O N;

Printed by *E. T.* and *R. H.* for *James Collins,*
at the Kings-Arms within *Ludgate,*
near *St. Pauls,* 1672.

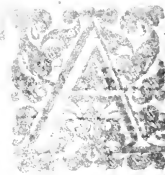
ARMON ARMON

the first of the great
 the first of the great

ARMON ARMON

the first of the great
 the first of the great

the first of the great
 the first of the great



A SERMON,

Containing

The Strangeness, Frequency, and
Desperate Consequence

OF

IMPENITENCY.

Revel. 9.20.

*And the rest of the men, which were
not killed by the plagues, yet re-
pent not of the works of their
hands.*



Although I am not with-
out apprehension, that
the frequencie of pe-
nitential discourses,
and the seeming easi-
ness of repentance may indispose

some persons for such an attention as is necessary both to speaker and hearers, for a due performance of the Offices, which we are about; yet I shall not spend time in making Apologies for the Argument, which I have chosen.

Among all the aggravations of our sins, there is none more heinous, than the frequent hearing of our duty: Among all the errors of our lives, there is none more fatal, than that concerning the easiness of the duty of Repentance.

To discover the fallacy, and to prevent the dangerous consequences of this imagination, I have chosen at this time to treat of this instructive instance of the Text.

If Repentance were so easie as is imagined, why did not these men repent, that are mentioned in the words, which I have read?

They had not only the Disasters of Nature, and the advantage of the Scriptures to move them to it; they had the Ministry of Angels to perswade them; they had Thunders and Trumpets to awaken them, and rouze them up: they had signs and wonders in the heaven above, and in the earth below: they had providential instances of prodigious judgments, and wonderful mercies.

They were spectators of grievous Plagues brought upon their neighbours; they were Monuments of singular mercies and

deliverances a long time continued to themselves.

When thousands fell beside them, they were a remnant kept alive; when others were destroyed, they were preserved; for experiment, to try whether yet they would repent.

I say the persons in the Text were *οἱ λοιποὶ*, *the rest of the men that were not killed by those Plagues: And the rest of the men that were not killed, yet repented not of the works of their hands.*

My endeavours at this time will be, by shewing the danger and fatal consequences of impenitence, to move my self and others to repent. And to determine precisely who these persons were, of what Nation, of what Church, of what condition,

tion, in what time they lived, what were the Plagues brought upon them, when and how they were executed, and such other particulars, I am no way obliged by the design which I have propounded.

About these particulars Expositors extremely differ; in this they all agree, that they had the advantage of the Scriptures to bring them to repentance.

Whatever is the exact, either liberal, or mystical meaning of this vision of the seven Angels, and the seven Trumpets; and of that lofty tragical Scheme, wherein it is represented, thus much is evident, that notwithstanding all Gods dealings with men to bring them to repentance, they will sometimes continue in impenitence,

Y 4

penitence, and that this is an horrible provocation.

The words which I have chosen contain the sad result of the labours of six Angels, the warning of six Trumpets, the operation of six Plagues, and six Deliverances.

And they are the common node, or term, connecting the Antecedent parts of the vision (beginning at the 8th. Chapter) with the Catastrophe thereof (delivered in the 10th.)

They are to be considered two ways.

r. Ab-

Absolutely, where we have

1 Matter, containing the character of their persons described by

1 Gods dealing with them: not killed; remnant of others killed; killed by grievous plagues.

2 Their dealings with God: repented not; not of the works of their hands; worship of Devils, Idols, (first Table:) Sorceries, Murthers, Fornications, Thefts, (second Table.)

2 Form and manner: in the form of an *Epiphonema*, express'd by the particle, yet, repetible upon every part of their character, (not killed, yet repented not; yet repented not of the works of their hands.)

Yet is vox { *Admirantis,*
 Accingentis ad vindictam;

It first implies the strangeness of the case, and secondly, the desperateness of the provocation: for the words are to be considered not only absolutely; but also

2 Relatively; as they look backward and forward; and are the connexion of the Antecedent parts of the Vision with the Catastrophe. Six Angels sounded six Trumpets, and executed six Judgements; yet they repented not--- *They repented not, and the seventh Angel sounded and swore, that time (i.e. Time of repentance, & respite of vengeance) should be no longer.*

The

The words thus resolved would afford many considerable observations ; I shall take up three that lye uppermost.

1. From the form and manner of the words (as they are an *Epiphonema* expressing a kind of wonder, and admiration) I shall observe the strangeness of the impenitency, of such men as these, considered in common reason.

2. From the matter of them, I shall observe the frequencie of such impenitencie in common experience.

3. From the relative consideration of the words (as they connect the Catastrophe of the Vision with the Antecedent parts of it) I shall observe the lamentable consequence of this impenitency : And

4. Con-

4. Conclude with a few words of Application.

I. First then to bring to our apprehension the strangeness of impenitencie of such men as these (considered in *Thesi*, and in *Theory*) it will be needful only to reflect upon the causes of admiration, and to lay before you some of their advantages, and Motives to Repentance.

Things wonderful in their nature are those, whose causes are unsearchable; things strange and admirable to common reason are such as happen contrary to the Laws of Nature, and of Reason.

From the former cause the motion of the heavens is wonderful; from the latter it was prodigious and admirable, that the sun stood still in Gibeon, and the

moon

moon in the valley of Ajalon.

That God should take advantage upon the lapsed Angels, that upon their offence he should bind them up in chains, that he should exclude them from the benefit of Repentance, and reserve them to the Judgement of the Great Day.

That he should allow this privilege to lapsed men; that he should reveal himself to them; that he should make them understand their duty, and their interest; that he should set before them good and evil, happiness and misery, the desire and the detestation of humane nature; that he should by all means court and wooe them to that which all men naturally desire; and discourage, and divert them from that which they naturally abhor:

horr: That after all this he should
 not prevail in such a case as
 this; that they should scornful-
 ly reject the end of all their
 hopes; that they should studi-
 ously pursue the object of all
 their fears; This is that rational
 wonder that I am now to lay be-
 fore you.

To manifest this wonder a
 little more explicitly, let us con-
 sider the advantages of Nature;
 and the Motives from Scripture
 to bring men to repentance.

The grounds and fundamental
 elements of the Doctrine of Re-
 pentance are these: The Being &
 Attributes of God; The immor-
 tality of the Souls of men; The
 principles of Synteresis; The
 terrors of natural Conscience;
 The forecasts of vengeance;
 The apprehension and desire of

an

an Attonement: And all these are manifest from the Dictates and discoveries of the Light of Nature.

Psal. 19

The heavens declare the glory of God, and the firmament sheweth his handy work: They speak it loud, they spread it largely, they proclaim it constantly, Their sound is gone out into all the world --- there is no speech, or language, but their voice is heard among them.

Rom. 1.
20.

The invisible things of God from the creation of the world are clearly seen; --- even his eternal power and God-head.

AA. 14. 17.

Concerning his providence in governing the world, St. Paul tells the men of Lystra, and the Priest of Jupiter, that he did not leave himself without witness amongst the Heathen.

The

The whole earth is full of his righteousness, and all the people see his glory : So that a man shall say, Verily there is a reward for the righteous, doubtless there is a God, that judgeth the earth. Psal. 97. 6.

He is not far from any one of us ; in whom we live and move, and have our being. Act. 17. 28.

He is the Father of Spirits, and we are his off-spring. Surely there is a spirit within a man, and that spirit immortal, deriving from Him, who only hath immortality. Heb. 12. 9.
Act. 17. 28.
Job 32. 8.
1 Tim. 6. 16.

And these things have asserted themselves with so great evidence, that they have been generally acknowledged by all sorts of heathen Authors, Philosophers, Historians, Orators and Poets.

Moreover, they shew the Law Rom. 2. 15.
(of

(of *Synteresis*) written in their hearts ; they have consciences accusing , or excusing ; they find themselves concluded under sin , and are perplexed and tormented under the apprehensions of an offended God.

For Conscience condemned by its own witness is very timorous , and always fore-casteth grievous things.

The starting of *Alexander* , when he had killed his friend ; and of *Nero* , when he had destroyed his mother : The confusions of *Tiberius* , when he wrote from *Capreae* to the Senate concerning the death of *Sejanus* : The fore-tastes of an avenging *Nemesis* described by heathen Orators , and Historians : The passions ascribed to *Medea* , and *Hercules* , and *Orestes* , &c. by the Poets : The

rites

Rites and Sacrifices of all the Pagan world: The prodigious ways of expiations devised to make their attonement with their imaginary Deities offended: They were all of them the products of natural Conscience, exerting it self in such a disquisition, as is delivered by the Prophet; *Wherewithal shall I come before the Lord, or bow my self before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands* Mic. 6. 6. *of rams, or ten thousand rivers of oyl? shall I give my first-born for my transgression? the fruit of my body for the sin of my soul?*

All these, and many more are the Indications of Nature; the incitements and provocations of

Z natu-

natural Conscience to bring men to repentance.

* Grot.
Dr. Ham.

But beside these common Motives, the persons of the Text (whether they were the * Jews, and Inhabitants of *Jerusalem* at the time of the destruction of it by *Titus* and *Vespasian*, or any that called themselves Christians) they had a clearer, and more glorious light to guide them; they had far more efficacious, and noble Motives to lead and urge them to repentance; the Light and Motives of the Holy Scriptures.

There it is, that the Power, and Wisdom, and Goodness, and Severity of God are gloriously displayed; the immortal Nature, and sinful condition of the souls of men; the rewards and punishments of this life, and
of

of the world to come are clearly discovered.

The elements of the Doctrine of Repentance, the Motives to it are there explained and applied, mixt and combined a 1000 several ways.

The Scriptures of the Old and the New Testament, are nothing else but a Systeme of various powerful Methods to bring men to repentance.

This is the general aim, and common scope of all the Doctrines, the Histories, the Logick, and Rhetorick of the Book of God.

This was Noah's Text upon ^{1 Pet. 3.} which he preached to the old ^{20.} world 120 years: Upon this errand God sent all the Prophets, *rising early, and sending them;* ^{Jer. 7. 23.} they said, Turn again now every

one from his evil way.

Matth. 3.
2.

This was the message of him that was *the voice of one crying in the wilderness*, Repent, for the kingdom of God is at hand. Our Lord Christ, and his seventy

Marc. 6.
12.

Disciples, and his twelve Apostles, they all with one voice insisted upon this Theme; and when the Holy Ghost himself descended, he likewise drove at

Act. 3. 19.

this conclusion; Repent therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord.

The time would fail me, if I should attempt in any measure to lay before you the declarations, promises, threatnings, exhortations, dehortations, reasonings, expostulations, instances of mercies, and of judgements delivered in

in the Scriptures to bring men to repentance.

To this end God hath declared himself, *slow to anger, gracious and merciful*; He hath said, *that he would have no man perish*; He hath sworn that he doth not desire the death of the wicked, but had rather that he should turn and live.

He considers our frame, and his ways are equal: He is ready to pardon; to pardon iniquity, transgression and sin; though they are as scarlet, to make them white as snow; if they be a cloud, to scatter them like a cloud. Wherefore let the wicked forsake his ways, and the unrighteous his imaginations, and return unto the Lord.

On the other side, to break the hardness of the hearts of men,

to rouse them up from their impenitency, he declares his justice, and asserts his propriety in vengeance; *Vengeance is mine, and I will repay it.* He protests, that he will by no means acquit the guilty; that he is of purer eyes, than to behold iniquity; that he will wound the head of his enemies, and the hairy scalp of such an one as goes on still in his wickedness.

If a man will not turn, he will whet his sword, and bend his bow.

If a Nation will not repent, then smite with thy hand, & stamp with thy foot, and say, alas! for it shall fall by the sword, by the famine, and by the pestilence.

Now the general inference of all these is still the same; this is still the Logick of the Scriptures;

Scriptures: *Our God shall come,* Pfal. 50. 3.
and shall not keep silence--- where- Pfal. 50.
fore consider this ye that forget 22.
God. We must all appear before the Rom. 14.
judgement seat of Christ-- Know- 10.
ing therefore the terrour of the 2 Cor. 5.
Lord we perswade. 11.

To this end we find the Lord sometimes disputing logically to convince, and sometimes with divine and noble Oratory endeavouring to perswade; sometimes by signal instances of pardoning mercies, and of avenging judgements to induce men to repentance.

He speaks to their reason, to their affections, to their very senses, *πολυμερῶς καὶ πολυτρόπως.*

Come now, and let us reason together, saith the Lord, if ye be willing, and obedient, ye shall eat the good of the land; if ye rebel, Isa. 4. 19.

Ezek. 18. *ye shall be devoured. Are not
22. my ways equal? are not your ways
unequal? Again,*

He expostulates with them
sometimes upon the principles of
Jer. 2. 5. *ingenuity: Thus saith the Lord,
What iniquity have your fathers
found in me, that they are gone a-
way from me? O my people, what
have I done unto thee? wherein
Mic. 6. 3. have I wearied thee? Testifie a-
gainst me, O Israel; what doth
the Lord thy God require of thee?*

Sometimes he expostulates up-
Jer. 4. 14. *on the point of interest; How
long shall vain thoughts lodge
Prov. 1. in your hearts? How long ye sim-
22. ple ones will ye love simplicity?
Jer. 2. 31. what will ye do in the end
thereof?*

Again, he sets before us a mul-
titude of glorious instances to
shew that never any penitent was
rejected,

rejected, however heinous, however numerous were their sins. The prodigal *devoured his substance with harlots* : Mary Magdalen *had seven Devils* : Peter denied his Master *with horrid oaths, and imprecations* : Saul was *exceedingly mad against him* ; yet upon their repentance were accepted. A&A. 26. 11.

He had delivered Israel seven times, and they forsook him ; and he said, *he would deliver them no more* ; but they repented, *and his soul was straight-way grieved, and he delivered them.* Jud. 10. 10, &c.

Instead of many, consider that one instance of Manasses, the evil son of good King Hezekiah : He *set up altars for Baalim, and worshipp'd all the host of heaven* : *Altars in the court of the temple ; an idol in the very temple ; he* 2 Chron. 33. *caused*

caused his sons to pass through the fire ; he observed times, used incantments, dealt with familiar spirits, and with wizards ; made Judah, and Jerusalem to do worse than the heathen. And the Lord spake to him, and he would not hear. After all this, in his afflictions he humbled himself, and then God was intreated, and heard his supplication.

Isa. 55.8. His ways are not as our ways : He forgave Nineveh, and Jonah was displeased exceedingly ; he taxes him with easiness in relenting, he charges him as if he had an ancient known infirmity of flexibility to his veracity, and the honour of his Prophets : Lord (saith he) was not this my saying? and therefore I prevented it to flee to Tarshish ; for I knew that thou art merciful ; -- therefore take, I beseech

beseech thee, my life from me.

His thoughts are not as our thoughts : when Nathan had told David a story of a poor man, who had his ewe Lamb ravished from him, then David was exceeding wroth, and he swore, As ^{2 Sam. 12.} the Lord liveth, the man that hath done this thing shall surely dye : But when David, who had taken Bathsheba, and murdered Uriah, said, I have sinned ; Nathan said unto David, The Lord hath put away thy sin, thou shalt not dye.

On the other side, we have instances of horrible judgements for Impenitency ; whereof I shall after take occasion to speak.

Now considering all these things, is it not strange, that men should not repent ? That no consideration of ingenuity, or of
in-

interest should move them to it ? That neither the Law written in their hearts, nor that which was delivered by the mediation of Angels, nor the Gospel given us by the Son of God should bring them to it ? That neither reason, nor experience ; neither mercies nor judgements ; neither the sweetness of a good conscience, nor the torments of a bad ; the beauties of vertue, nor the deformity of sin ; the shortness of life, nor length of eternity ; the lightness of things present, nor the *exceeding weight* of those which are to come ? That neither Death nor Life, nor Angels, nor Trumpets ; *nor things present, nor thing to come ; nor height nor depth , nor any other thing should be able to separate men from the love of sin ?*

Is it not strange? The Apostles, the Prophets were astonished at this; nay, God himself seems to be affected with wonder: *Hear, O heavens, and give ear, O earth! Be astonished, O ye heavens, and be horribly afraid; they have forsaken me.* Isai. 1. 2. Jer. 2. 12.

This is that wonder considered in it self according to common reason, the object of our first observation, drawn from the form and manner of the words by way of *Epiphonema*, expressed by the particle *yet*; yet they repented not.

II. The second Observation was taken from the matter of the words: However such impenitency is very strange to common reason (considered in the Theory) yet it is too frequent in practice, and in common experience:

ence : *The rest of the men repented not.*

This is that grand contradiction, that fatal paradox of the life of man : His very being consists in rationality ; his acting is contrary to all the reason in the world : Man only was created under the Law of Reason ; man only maintains a constant opposition to the law and reason of his creation.

Psal. 104.
19.

He appointed the moon for certain seasons, and the sun knoweth his going down. The blustering winds, the raging storms, the unruly Ocean ; the Lyon, the Tiger, and the Bear, these all pursue the law of their creation, these all are obedient unto his word ; charmed to it by that powerful voice, whereby they were created.

Psal. 148.
8.

Man

Man only stops his ears, and refuses to hear the voice of this Almighty charmer; charm he never so wisely, so loudly, or so variously.

The general ways and methods of his charming have been already mentioned; I am now to lay before you the general success of those methods: The success

1. Of his word, and his messengers.

2. Of his { 1. Mercy, } { Single,
works of { 2. Judgement, } { Intermixed.

1. For the success (or rather the unsuccessfulness) of his word, for the entertainment (or rather the barbarous usage) of his messengers; how often do we find God, and his Prophets, Christ and his Apostles complaining and

and, as it were, fretting themselves with indignation?

As for the word, sometimes they will not hear it. More than seven times *Jeremy* complains almost in the very same words:

Jer. 7. 21. Thus saith the Lord of hosts, the God of Israel, since the day that your fathers came forth of the land of Egypt until this day, I have sent unto you all my servants the prophets, daily, rising early and sending them; yet they hearkned not to me, nor inclined their ear.

Matth. 11. 17. Whereunto shall I liken this generation? I have piped---

Sometimes they hear it as a song: *Ezek. 33. 12.* Loe thou art unto them as a very lovely song.

Sometimes they refuse it positively: *Jer. 44. 16.* They say to the Seers, see not; and to the Prophets, prophesie not unto us. As for the word of the

the Lord, which thou hast spoken in the name of the Lord, we will not hearken unto thee.

They endeavour to suppress, and to destroy it. When Jehudi had read three or four leaves in Jeremies roll, he cut it with a pen-knife, and cast it into the fire, until all the roll was consumed in the fire. Jer. 36. 20.

Instead of faith and obedience, it meets with infidelity, and atheistical opposition, and contradiction: *Who hath believed our report?* saith one; *All the day long have I stretch'd forth my hands to a gain-saying people,* is the complaint of another. Esa. 53. 1. Esa. 65. 2.

They say unto God, depart from us; for we desire not the knowledge of his ways. Speak to them in the name of Lord, they say, *Who is the Lord, that I should* Job 21. 14. Exod 5. 4.

A a fear

Job 21. 15. *fear him? discourse to them of the Almighty, they say, What is the Almighty, that we should serve him? What can the Almighty do? What profit shall we have if we pray unto him?*

Ps. 10. 11, 13. *Speak to them of God's searching Eye; Surely, say they, God sees it not; Tush, God cares not for it: of his over-ruling Providence; nay, say they, but all things come alike to all; there is one event to the just, and to the unjust.*

2 Pet 3. 4. *Tell them they must appear before the Judgment-seat of God, and of Christ; they scoffingly reply, Where is the Promise of his coming? since the Fathers fell asleep, all things continue as they were before. Where is the God of Judgment? let him make speed, and hasten his work,*
that

that we may see it. This is the general entertainment of their message; and for the persons of the Messengers, they devise devices against them; they smite them with the smiting of the tongue; they threaten them, they beat them sometime, they take away their Liberty, and sometime their Lives; this was the portion of Jeremiah; the men of Anathoth sought his life, saying, Prophecy not by the Name of the Lord, that thou die not by our hand. They charged him falsely, they smote him, they imprisoned him in the house of Jonathan; they cast him into the dungeon of Malchiah; they let him down with chords into the mire.

Jer. 18. 18.

Jer. 11. 21.

Jer. 37. 17.
38. 6, 9.

What do I instance in one particular; since at once we read the general entertainment of the

Prophets, that were of old ? That they had trial of cruel mockings, and scourgings ; yea moreover of bands and imprisonment ; they were stoned, were sawn asunder, were tempted, were slain with the sword ; they wandred about in sheep-skins and goat-skins, being destitute, afflicted, tormented.

Heb. 11. 37.

Moreover they scourged and crucified the Lord of Glory ; they put him to an open shame. Neither were the disciples above their master, or the servants above their Lord ; after scourgings, and bands, and imprisonments, and many a sad and barbarous usage, St. James was knocked on the head, S. Peter was crucified, S. Paul was beheaded, and the rest were used accordingly.

Mat. 23. 33. Behold (saith God) I send un-

to you Prophets, and wise men, and some of them ye shall scourge in your Synagogues, and some of them ye shall kill and crucifie.

If we diligently search the Scriptures, and histories of the Church, we shall find this to have been generally the success of the Word of God, and of his Messengers ; instead of trembling, and penitence, and reformation, to be entertained with scorn, and contempt, and persecution.

2. But it may be the Works of God may have better success upon the hearts of the children of men ; his works of 1. Mercy, or of 2. Judgment. The Apostle tells us, that *God's patience and forbearance leadeth men unto repentance* ; And the Prophet, that *when his judgments are abroad, the inhabitants of the* Rom. 2. 4.
Isa. 23. 2.

World will learn righteousness.

Indeed a Logical man, reasoning upon Principles, will be apt so to conclude : But alas ! it is not so with men ; alas ! that so clear reasoning should be contradicted by evident experience and observation !

Ro. 2. 4, 5. Nay they despise the riches of God's mercy, and treasure up wrath against the day of wrath.

From the patience, and longanimity of God they make perverse, and Atheistical conclusions ; when thou sawest a thief thou consentedst unto him, and hast been partaker with the adulterer ; --- these things hast thou done and I kept silence, and thou thoughtest wickedly that I am such an one as thyself.

Ecc. 8. 11.

Because sentence against an evil work is not executed speedily, there-

therefore the heart of the Sons of men are fully set in them to do evil.

Solomon tells us, that the prosperity of Fools shall destroy them; and there are few so circumspect and wise, as not to stumble at this stone of stumbling. Neither Solomon's Wisdom, nor his Father's Piety could preserve them upright amidst the snares of prosperity. The danger as well as wickedness of this is intimated in Nathan's exprobration to David: Thus saith the Lord the God of Israel; I anointed thee King over Israel; I delivered thee out of the hand of Saul, I gave thee thy Masters house, and thy Masters wives into thy bosom; I gave thee the house of Israel, & of Judah, wherefore hast thou killed Uriah, and taken his wife to be thy wife? Prov. 1. 36
2 Sam. 12.

This was a temptation, which the Israelites never could withstand, notwithstanding all the Caveats given them by Moses:

Deut. 6. 12

When the Lord shall bring thee into the good land; and shall give thee cities and houses, which thou buildedst not; Vineyards, and Olive trees which thou plantedst not; when thou shalt have eaten, and be full; Then beware lest thou forget the Lord thy God.

Deut. 32. 15

But Jerusalem waxed fat, and kicked; as the Lord multiplied his mercies, for they multiplied their transgressions: his prodigious and wonderful deliverances were answered with prodigious and wonderful ingratitude; for they sinned yet the more and lightly esteemed the God of their Salvation.

Deut. 32

But if the mercies of God will not

not prevail to draw men to repentance; surely his judgments cannot fail to drive them to it; whether they are sent upon a city, or upon a man only: *Shall the Lion roar, and shall not the forest tremble? shall a trumpet be blown in the city, and the people not be afraid?*

Amos 3.6.

Behold therefore and tremble, and be afraid all ye that look upon Repentance as a slight and an easie duty; and that deferr it for that reason: It is not every horreur and shaking, that will bring a man to Repentance. And the instances are many, wherein the judgments of God, instead of softning, or breaking the hearts of men, have hardened them yet more in a course of desperate impenitency.

Felix trembled, and said, Go thy way--- When

Dan. 5. 6.

When *Belsazzar* had plundered the house of God, and was making a debauch in the bowls of the Temple, the finger wrote upon the wall *M E N E.* --- We read that *his countenance was changed, and an horrible trembling seised upon him: The joynts of his loyns were loosed, his knees smote one against another; But we do not read that he repented.*

As plagues were multiplied, so *Pharaoh's* heart was hardned, and he vowed *he would not let the people go.*

2 King. 3.
26.

When the King of *Moab* was in anguish, and in great distress, it was a warning to repent; but *he took his eldest son, and offered him for a sacrifice upon the wall.*

When the *Philistines* made war upon *Saul*, and God was de-

departed; when he *was sore afraid*, and his heart greatly trembled; who would not expect, that he should have turned unto the Lord? But he betook him to the witch of Endor. 1 Sam. 28.

Of Abaz it is said, that in the time of his afflictions he trespassed yet more (this is that King Abaz.) 2 Chron. 28.22.

And we read, that when a great hail fell from heaven, Men blasphemed God because of the hail. Apoc. 16. 21.

But if single mercies and judgments will not do, perhaps an intermixture of them may prevail; and indeed for a rational and probable means to bring men to repentance, the imagination and apprehension of man can go no higher than to such a case, where signal and remarkable

ble judgements are brought upon some; and others are reserved, and set, as it were, upon a Scaffold, or a Theatre, in safety to behold the destruction, and plagues brought upon their Neighbours;

---*Turbantibus æquora ventis
E terra magnum alterius spectare
laborem.*

So *Israel* beheld the Egyptians
Numb. 16. drowned in the Sea; and *Corah*
and his complices swallowed in
the Land.

This is the case of those, whom
God preserves from plagues, and
famines, and desolations, making
them survivors and spectators of
the destructions brought upon
the world. And this was the case
of the persons in the Text; this
one

one would think should never fail.

When he slew them, then they, (i. e. the remnant) sought him, and turned them early, and sought after God. Nay! but even this hath also too often failed; for even these did but flatter him with their lips, and dissemble. The Israelites, that were spectators of the drowned Egyptians, within three days fell to their wonted murmurings. The Spectators of *Corah* within one day returned to their rebellion. The Prophet *Amos* in the name of God complains of those that had escaped famine, and pestilence, and sword: *I have overthrown some of you as God overthrew Sodom, and Gomorrha; and ye were as a fire-brand snatched out of the burning; yet have ye not turned un-*

Psal. 78.
38.

Amos 4 6.

to me, saith the Lord. And this was the case of the persons in the Text; they were a remnant of men, which were not killed by the plagues brought upon others, yet they repented not.

Notwithstanding the wonder according to reason, we have seen the truth, and observed the frequency of such mens impenitency in common experience; it remains that we consider the consequence and issue of it, observable from the Text, as it stands in relation to the Antecedent parts, and the Catastrophe of this Vision: *They repented not--- And the seventh Angel sware, that there should be time no more (no more time for repentance, no longer reprieve of vengeance.)*

III. Such an obstinate impenitency is the great provocation
of

of the wrath of God; such a final impenitency is the certain forerunner of final ruine, and destruction.

Though the Lord be patient, he is not of wood, or of stone; though he be slow to anger, yet he can be angry; and *who can stand before him, when he is angry?* Psal. 76. 7.

It is true, that *the Lord is strong, and patient, and our God is provoked every day; he is long-suffering, and abundant in forbearance; though we do evil an hundred times, he prolongs our days.* Psal. 7. 12.
Ecclef. 8. 12.

He is not extreme to mark what is done amiss: He considers that *we are but dust; and as a wind that passeth away, and cometh not again.* Psal. 130. 3.
Psal. 103. 14.

Many, and many a provocation
on

Lam. 3. on he passes by; for, *He doth not afflict willingly, nor grieve the children of men.*

Behold, he stands at the door and knocks; By his word, and by his works, and by his spirit striving to reclaim the sons of men; that he may keep their life from the pit, and their soul from perishing.

But if all this cannot prevail, what can reasonable men expect? or what would they have him do?

His Spirit shall not always strive with men; his abused lenity, and his affronted longanimity will be turned into jealousy, and fiery indignation. For to him belongeth vengeance as well as mercie; and the God to whom vengeance, the God to whom vengeance longeth will shew himself,

God

God will arise, and his enemies shall be scattered. He will awake as one out of sleep, he will rouse himself up as a Gyant refreshed with wine. He will smite his enemies in the hinder parts, and put them to a perpetual shame. Thus saith the Lord of hosts, the mighty one of Israel; Ah! I will ease me of mine adversaries, and avenge me of mine enemies.

Psal. 68. r.

Psal. 78.

65.

Ifai. i. 24.

Concerning persons the Apostle tells us of a certain state, wherein there remains no more sacrifice for sin, but a certain fearful looking for of judgement.

Heb. 10.

26.

Concerning Nations our Saviour tells of a certain measure of iniquity; Fill ye up the measure of your fathers; so false is that conceit, so dangerous is that imagination, that men can repent

Math.

23. 32.

Prov. i.
28.

at any time (at leastwise, whensoever they shall have a mind to it) *They shall call (saith God) but I will not answer, they shall seek me early, but they shall not find me.*

Ezek. 20.
31.

As I live (saith the Lord) I will not be enquired of by you. Saul enquired of the Lord, he answered him not, neither by prophets, nor by Urim, nor by dreams.

Heb. 12.
17.

Esau sought for repentance, but he found no place for repentance; though he sought it even with tears.

Apoc. 2.
21.

I gave her space to repent, but she repented not; behold I will cast her into great tribulations.

This is a case, which I tremble to insist upon: What tongue can express the misery of such a person, or such a people? How dreadful is this place! surely this is none other, than the gate
of

of Hell ; the entrance of all the miseries of this world, and of the world to come : 1. Temporal, 2. Spiritual, and 3. Eternal.

1. *The Lord shall send upon them cursing, and vexation, and rebuke, until they be destroyed, and perish quickly. They shall be cursed in all their interests and concernments, in their estates, in their credit, in their relations, in their persons : Cursed shall they be in the city, and cursed in the field ; cursed in the basket, and in the store. They shall become an astonishment, and a proverb, and a by-word, and a reproach among all their neighbours round about. Cursed shall they be in the wife of their bosom, and cursed in the fruit of their body. The Lord shall smite them with a consumption, and with a fever, with an inflam-*

Deut. 28.
20.

B b 2 mation,

mation, and with an extreme burning. He shall smite them with the botch of Egypt, and with the Emerods, and with the scab, and with the itch (with a botch that cannot be healed, from the sole of the foot to the crown of the head.)

Their carcase shall be meat for the fowls of the air, and for the beasts of the earth, and no man shall fray them away.

2. Moreover, he shall pour out spiritual judgements upon them; he shall give them over to the wickedness of their hearts; he shall let them alone, that they may commit sin with greediness.

He shall send upon them a spirit of blindness, and hardness of heart, a spirit of slumber and carnal security.

Then

Then, when they have filled up the measure of their enormities, he shall smite them with *madness and astonishment*, with *terrors of conscience*, and *desperation*. Deut. 28. 28.

His arrows shall stick fast in them, and *his hand shall press them sore*; there shall be *no health in their bodies*, because of his *displeasure*; nor any *rest in their bones* by reason of their *sin*. Psalm. 38. 2.

The iniquity of their heels shall take hold upon them; the *terrors of death* shall compass them about, and the *flouds of their ungodliness* shall make them *afraid*.

Every man that sees me, shall *slay me*, said *curst Cain*: my *punishment is greater than I can bear*: I have *slain a man in mine anger*, and *a young man to my wounding*. If *Cain shall be a-* Gen. 4. 14.
Gen. 4. 23.

venged seven fold, surely Lamech seventy times seven. Harken unto me, ye wives of Lamech.---

They shall be weary of life, and wish for death; and hasten sometimes to break off their torments by tragical and fearful ends: *Fall thou upon me, and slay me, saith despairing Saul; Behold anguish is upon me, because my life is whole in me: Away with the wages of iniquity, cried despairing Judas; and he betook himself to the fatal halter and the tree.*

3. Yet all these are to the finally impenitent but the beginnings of sorrow; the *prælude* to those unutterable miseries, which are eternal; to the worm which dyeth not, to the fire which never shall be quenched, to utter darkness, and everlasting burnings.

ings. For they go down quick into hell.

As it is with persons, so it is with Nations, when *their iniquitie is full*; when once they have filled up the measure of their abominations; if none of all his methods will bring them to repentance; if they will not humble themselves; if they will not fear, if they will not turn from their evil ways, he will set *his face against them to destroy them.* Jer. 44. 15.

He will pour out blindness upon them also, and the things belonging to their peace shall be hid from their eyes: He will do to them as he did to Shilo; he will take away their light; he will come quickly, and remove the candlestick out of its place. Jer. 7. 29.

He will give them over to the

career, and swinge of their abominations : *Ephraim is joyned to idols, let him alone.*

Though it be with violence to his nature, though it be with reluctance to his inclination (O Ephraim ; how shall I give thee up O Ephraim !) yet their numbers shall not defend them, their privileges shall not excuse them from destruction,

Though Coniah were as the signet upon my right hand, yet would

I pluck thee thence. Though Ephraim is his dear son ; though

Israel be a pleasant child ; though Judah is a pleasant plant ; yet if they will not frame their doings to turn unto the Lord, therefore shall Israel and Ephraim fall in their iniquities, and Judah also shall fall with them.

Though Noah, Daniel, and Job

Job were there, they shall deliver neither son nor daughter, but their own souls only.

For unnatural and extraordinary rebellions, he hath supernatural and extraordinary judgements: *The windows of heaven were opened, the cataracts were poured forth, and drowned the old world. Fire descended, and brimstone came down from heaven, and consumed the Cities of Sodom and Gomorrha. The earth, opened, and swallowed up Dathan, and covered the congregation of Abiram. The Sun stood still, till Joshua was avenged of the Lords enemies. The stars in their courses fought against Sifera.* Psal. 160. 17. Jud. 5. 20.

For the usual, and ordinary impenitency of Nations, he hath his three fold national scourge, his judgements in ordinary; *The*
famine,

famine, the pestilence, and the sword.

Ezek. 4.
16.

Sometimes he breaks the staff of bread; and they shall eat bread by weight and with care; and they shall drink water by measure, and with astonishment; that they may want bread and water, and consume away in their iniquity.

Joel 1. 17.

Their seed shall be rotten under the clods, their garners desolate, their barns broken down; their beasts shall groan, their cattle shall be perplexed; the flocks of sheep shall be made desolate.

Lam. 4. 5.

They shall eat their children of a span long; they that did feed delicately, shall be desolate in the streets; they that were brought up in scarlet, shall embrace dunghills.

Some-

Sometimes he sends forth his Plague *καὶ ἐξολῶ*, the raging and the noisome pestilence, the pestilence that walketh in darkness, *Psal. 91.6.* the plague that destroyeth at noon day.

He scatters infection like lightning; he casts forth his Contagion, and tears them in a moment; he shoots his poyson'd arrows, and consumes them. *Psal. 144. 6.*

Sometimes he gives commission to the sword to revenge the quarrel of his covenant, by intestine rebellions, or forreign invasions.

He suffers a fawning Absalom to steal away the hearts of the people from their Sovereign; or a cursed Sheba to blow a trumpet, and cry, To your tents, O Israel. *2 Sam. 15. 6.* *2 Sam. 20. 1.*

He

He permits a spirit of giddiness, of fears and jealousies, and of fanatick wildness to inrage whole Nations, to tear the womb that bare them, to *destroy them, and their king.*

He causes *nation to rise against nation, and kindom against kindom*: He calls in the families of the North, he *hisses for the Assyrian, the rod of his anger.*

Isa. 10. 5.
7. 15.

Luk. 19.
43.

Behold (saith our Saviour) *the day is coming, when thine enemies shall cast a trench about thee, and compass thee on every side. Then all things shall be filled with plunder, and confusion, and garments roll'd in blood.*

Her stately Palaces, her goodly Temple shall be destroyed. *The thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an in-*

Esa. 34.
13, 14.

inhabitation for dragons, and a court for owls: --- The satyre shall cry to his fellows; the owle, and the vulture to his mate: the scrichowle shall make its nest there. Fannes and satyres shall ^{Esa. 13. 21,} dance there.

Babylon is fallen, it is fallen! Jerusalem is a place for dragons! Behold the reward of obstinate, and final impenitency; behold the portion reserved for the persons in the Text.

When neither interest nor ingenuity, judgements nor mercies could work upon them; when six Angels could not convert them; nor six Trumpets awaken them; nor six Judgements subdue them; nor six preservations allure them to repentance.

Then

Apoc. 10.
1, 2, 6.

Then John beheld, and he saw another mighty angel, cloathed with a cloud; and he set his left foot upon the earth, and his right foot upon the sea; and he cryed, as when a lyon roareth; and he lifted up his hand to heaven, and swore by him that liveth forever --- That there shall be time no longer.

AP.

APPLICATION.

I Have now done with the persons in the Text, and the observations arising from them. Suffer me for a word of Application, humbly to pray that ye will come near, and consider the things that have been spoken.

That ye will search the Scriptures, and see whether it be as you have heard, or no; that you will ponder the matter, and weigh the concernment of it; that ye will not hear it as a song, or slightly pass it by. *Is it nothing unto you, O all ye that pass it by?*

Isai. 44.
45.

I shall not undertake to make a precise Interpretation, or Application of this Vision of the seven Angels, and seven Trumpets; I know the destiny of the bold expositors of the *Apocalypse*. *He frustrateth the tokens of the lyars, and maketh diviners mad.*

The Vision indeed speaks of Angels and Trumpets, Gods Messengers, and his loud alarms; of plagues and preservations; of a remnant kept alive. It tells of extraordinary thunder and lightning; of blasting of grass, and of trees; of the death of hoves and cattel; of part of the Sea turned into bloud; of mountains of fire cast into the Sea, and a third part of the Ships destroyed: Of two unusual Stars or Comets; of
smoak

smoke issuing from the bottomless pit (it may be groundless fears and jealousies) of *Locusts*, which sometimes are said to have no king; but in this place to have *Abaddon*, or *Apollyon* for their King: It tells us of men killed by fire, and by smoke, and by brimstone (by gunpowder.)

Yet all these things shall not extort from me a literal and particular Application of this Vision to our selves: I know there are many things which cannot; I trust the sad Catastrophe shall not be so applied.

However methinks it may be lawful in a general way to quicken my self, and all that hear me, to examine our selves, touching the considerations laid

before us in reference both to our personal, and our national concernments.

Is there any one person that hears me this day, upon whom God hath not called aloud, and often that they would repent? with whom he hath not contended sundry ways, and in divers manners to turn them from the evil of their ways? By powerful instructions, and personal experiences; by signal mercies, and wonderful deliverances; by checks of conscience; by happy diversions, and wholesome disappointments; by a well-timed sickness; by *the wind, which bloweth where it listeth,* and thou hearest the sound thereof, and knowest not whence it cometh.

Joh. 3 8.

For

For God speaketh once, yea Job 33:14
twice, though man perceiveth it
not: In a dream, in visions of the
night. Is there any man so stu-
pid as not to have considered na-
tional invitations to repentance?
the Angels and the Trumpets,
the warnings of Gods Ministers,
the loud alarms of his Provi-
dence, the interchanges and in-
termixtures of National mercies,
and National judgements, which
we have had?

Since the day that he brought Jer. 7:21
our fathers out of Egypt, his
Book hath been opened, his
Trumpet hath given a certain
sound; he hath sent his Messen-
gers rising every day, and sending
them.

The Lord gave the word, Psal. 68:
great were the company of the
Cc 2 Preachers;

*Preachers ; precept hath been
 upon precept, line upon line.*

Ic.

Hath any Nation had the ex-
 periences which we and our
 fathers have had? Enquire from
 one end of the heaven to the o-
 ther. *My song shall be of mercie,
 and judgement.*

Pfal. 101.

I.

Concerning Gods own peo-
 ple once we read of it as a won-
 der, that *their land had rest forty
 years.* Twice forty years toge-
 ther God was pleased to deli-
 ver the land of our Nativity from
 forreign invasion, and domestick
 rebellion.

Judg. 3.

11.

Heb. 11.

34.

*He put to flight the armies of
 the aliens ; he scattered the Ar-
 mada's that called themselves in-
 vincible ; The virgin the daugh-
 ter of Sion, laughed them to scorn ;*

Ic. 37.

22.

Deut. 28.

7.

*They came forth one way, and re-
 turned*

turned seven : He disappointed the insolent invader ; he said, he shall not come into this city, nor shoot an arrow there ; nor come before it with shield, nor cast a bank against it : The horse , and his rider were thrown into the sea. Isai. 37.
33.
Exod. 15.
1.

He disappointed the plots and stratagems of domestick traitors : the gates of hell could not prevail ; he suffered not their devilish machinations to succeed.

Peace and plenty, and the publick profession of the true Religion flourished ; there was no decay , no leading into captivity , no complaining in our streets. Psal. 145.
14.

No ! but there was pride, and idleness, and fullness of bread ; the sins of her ancient sister Sodom ; Ezek. 16,
49.

the cry thereof went up to heaven, and suddenly we tasted of the fire of Sodom, and the brimstone of Gomorrha.

The bottomless pit was opened, and the smoke arose of absurd and groundless fears and jealousies ; and the Sun and the Moon were darkened by reason of the smoke. And there came out of the smoke Locusts ;

Rev. 9. 9. *Their faces were as the faces of men ; they had breast-plates of iron ; their sound was as many horses running to the battel : They had a king, which is the angel of the bottomless pit, in Hebrew Abaddon, in greek Apollyon.*

Twenty years the Nation lay under the dreadful scourge of war and confusion ; the most horrible kind of war ;
the

the most lamentable of confusions.

The fire came out of the bramble, and consumed the cedars of Lebanon : The anointed of the Lord was taken in their pits ; the breath of our nostrils, our king, and our princes were among the gentiles. The law was no more ; the prophets received no vision from the Lord. Hunted we were from form to form ; emptied from vessel to vessel ; scattered like the bones, which the prophet saw in the valley, which were very many, and very dry.

Jud. 9. 15.
Lam. 4. 20
Lam. 2. 9.
Jer. 48. 11.

When behold another interchange of providence, sudden and wonderful ! There was a noise, and behold a shaking, and the bones came together ; bone unto his bone : loe ! sinews and flesh

Ezek. 37.

came upon them, and the skin covered them; they were restored as at the first; breath came into them, and they lived, and stood upon their feet, and were a great army.

Five years are not compleated since we are tryed again by such a miraculous restitution; indeed by an absolute resurrection.

And now since that time how various have been the mixtures, how quick and sudden have been the changes of his providence?

Luc. 13. 7.

Three years he expected fruit of his barren fig-tree; he let it alone the fourth also, saying, *If it bear fruit, well; and if not, he seemed to say, I will cut it down.*

He called a destroying Angel; he put a new sword into his hand

hand, and with it a commission to kill, and to destroy his thousands, ten thousands, hundred thousands.

Who can express the horror of his execution, the terrors and consternations of them that did escape; the various complications of anguish and misery, torments and deaths of them that fell in the execution.

How did the city become solitary that was full of people? she sat as a widow, her children forsook her, her friends fled away from her, her streets were desolate, her houses were full of the noisome carcases of the slain. Lam. 1. 1.

O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter. Jer. 9. 1.

daughter of my people.

Rom. II.
22.

And now again, behold another interchange, the goodness as well as the severity of God, *towards them that fell severity, towards us goodness, if we continue in his goodness.*

He hath mingled mercy with his judgements; he puts the experiment to the utmost to try if yet we will repent.

He hath not suffer'd us *to fall into the hands* of man; not given us over into the hands of our insolent and barbarous enemies. He hath given victory to the King; he hath wonderfully preserved the person of his Royal Highness; he hath kept our Ships and Navies from destruction.

In a marvailous way of mercy
he

he hath sheltered our most gracious Sovereign, and his Royal Relations, and his whole Train and Family. Those noble and eminent persons both of Church and State, who to make themselves a stay and comfort to the poor and infected of the City, cheerfully and constantly exposed themselves to danger, he hath deliver'd from the snare of the hunter, and from the noisome pestilence. He hath given plenty.--

And lastly, he hath caused the destroying Angel to sheath his sword, and stay his hand.

And we are met together a preserved remnant of men, that have not been killed by these plagues.

What shall we render?---

Psal. 116.

12.

*O that men would therefore
praise*

Psal. 107.

praise the Lord for his goodness, and declare the wonders that he doth for the children of men.

Let us repent therefore, and turn from our evil ways; let us do no more foolishly, lest a worse thing come unto us. We have seen the danger of Impenitency, after so many Motives to Repentance.

Behold now wisdom cries unto us, and utters her voice in this great and noble Congregation: *How long ye simple ones will ye love simplicity, and ye scorers delight in scorning? Turn ye, turn ye at my reproof; for why will ye dye, ye house of Israel?*

Prov. i.
22

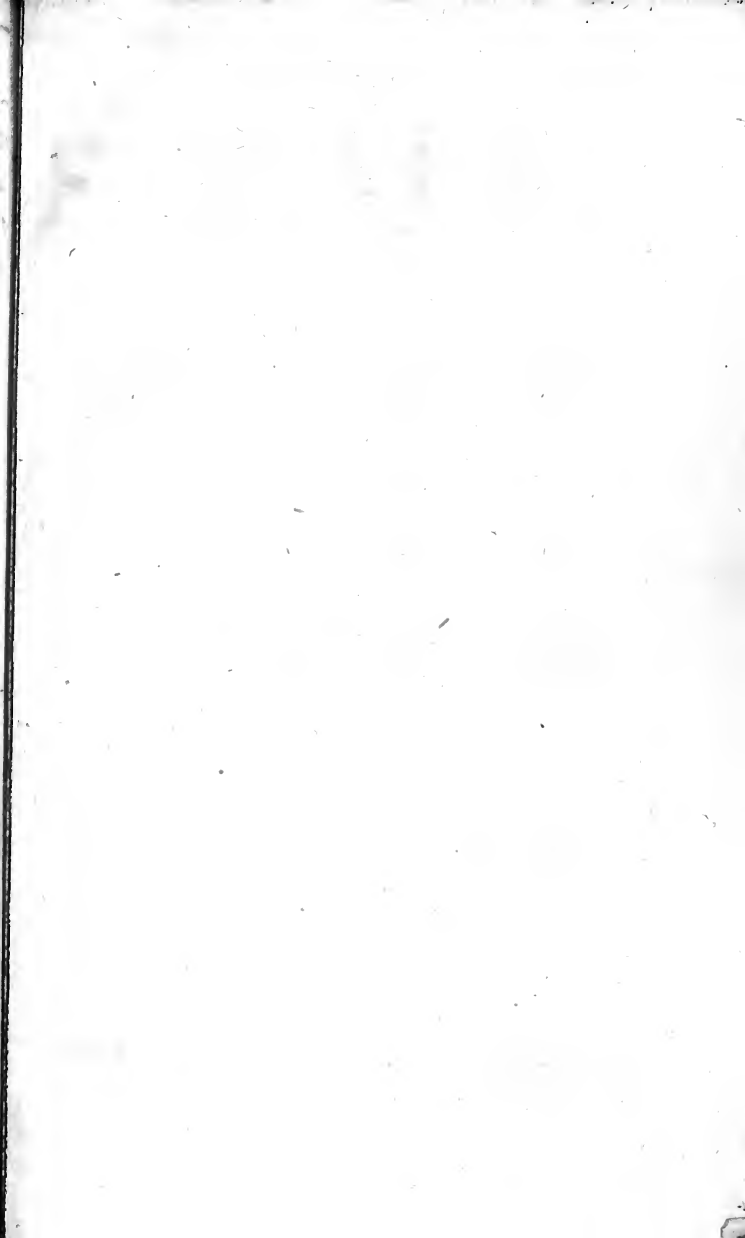
Never let it be said of us, which is here spoken of the persons of

of the Text, that *the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands.*

F I N I S.

of the first of the
 and the second of the
 and the third of the
 and the fourth of the

FINIS



A

SERMON

ON THE

Ingratitude:

Preached at

WHITE HALL,

soon after the great plague;

(8)

AT THE END OF THE

LONDON

Printed by J. Smith, at the New-Printers, in the Strand, near the Temple Church, 1753.

A
SERMON

AGAINST

Ingratitude:

Preached at

WHITE-HALL,

(Soon after the great Plague)

By

SETH then Lord Bishop of EXON.

L O N D O N,

Printed by E. T. and R. H. for James Collins,
at the Kings-arms within Ludgate,
near S. Pauls, 1672.

SERMON

AGAINST

Ingratitude:

Note, that the Sermon against
Ingratitude ought to have been
placed before that of Repen-
tance.

SETH then Lord Bishop of EXON.

Printed by E. Thomas, H. for James Collins,
at the Kings Arms, within Ludgate,
West 3. Lane, 1673.

SERMON

AGAINST

Ingratitude.

DEUT. 32. 6.

Do ye thus requite the Lord, O foolish people and unwise?



Hese words are part of a Song made by Moses; and both the song it self, and these particular words are so very considerable, that I should think it a disrespect put upon the judgments of a venerable intelligent auditory, to be very laborious in gathering arguments to perswade

D d 2 your

your attention to them: the matter, the antiquity, the penman, do all render it considerable.

For as for the subject matter of the song, it contain in it (as the Hebrew writers have observed) a summary of the law, or pentateuch of *Moses*.

Consider it as a piece of Antiquity, there is hardly any poem so venerable: it was written before *Homer*, or *Hesiod*, *Orpheus*, or *Linus*, *David's* or *Asaph's* poems; and except a piece of the same hand, it is the most antient song, that is extant in the world.

It was penn'd by one of the most considerable persons: look upon him humanely, and he was very remarkable, for his abstruse
 Acts 7. 22. learning; (*He was learned in all the learning of the Egyptians*) for his military conduct; for his policy

policy in administration of Government; for his felicity in giving a law so suitable to the genius of the people; that after so many thousand years it alone of all antient laws continues in veneration to this day.

But if we look upon him in reference to God, there was none like unto him; he conversed with God face to face; he was admitted to his secrets, he was entrusted with the administration of his powers in signs and wonders, in the sight of *Egypt*, and of *Israel*.

It was inspired and dictated not by the Muses, or *Apollo*, but by God himself; *Write thee this song, and he wrote this song the same day* whilest he was yet *Deo plenus*; before the divine *afflatus*; before his transport and rage had left him: and therefore although

Exod. 4.
10.

Deut. 31.
30, 32.

he was the meekest, and most modest man upon the earth ; although he resolutely declined his Embassy (till God was angry) because he was *not eloquent*, but of a *stammering speech*, yet now being conscious of that Spirit, which moved within him, he commends and justifies this song ; he undertakes for the fluency, and smoothness, and the exuberance of it ; he summons the tribes to record the expressions of his rage ; he calls upon heaven and earth to hear the verses made by indignation ; by indignation kindled and conceived by the contemplation of the greatness, and excellency of God, and his goodness in his dealings with this people of *Israel* ; and of the unworthiness of their return : *Give ear, O Heavens*, saith he, *and I will speak ;*
and

and hearken O earth to the words of my mouth, my doctrine shall drop as the rain, &c.

The song indeed it self is large and very satyrical ; but the great argument or burthen of it is in the words of my text : *Do ye thus requite the Lord, O foolish people and unwise ?*

The words are (as I said) the burthen or argument of the song applicable to every part of it, repetible at the end of every stanza, and indeed of every period.

God is a rock, his work is perfect, his ways are judgment : They have corrupted themselves, they are spotted, perverse, and crooked : Do ye thus requite the Lord ?

But more particularly, God hath been good to Israel, he

raised him from nothing, he redeemed him from bondage, he was his Protector, his Guide, his Proveditore, his food was of the most delicious, his drink was generous, of the pure blood of the grape, and he grew fat upon it. — But Jeshurun waxed fat and kicked: Doye thus requite, O people ingrate (לֹא יָשִׁיר) ?

Again ; well ; but will God endure this base ingratitude ? doth he not see it, or not resent it ? doth it not move him ? can he not, will he not revenge himself upon them ? Yes, the Lord saw it, and was moved to Jealousie ; a fire was kindled in his anger. Do yet thus requite the Lord, O foolish people and unwise ?

This is the Interest, which these words have in the song ; and they consist of two general parts :

1. An

1. An expostulation; *Do ye thus requite the Lord?*

2. A censure; *O foolish people, and unwise.*

The former of these needs no explication, being an ardent and vehement exprobration of the ingratitude of this people; where in every word is weighty, and very Emphatical. The manner of the retribution, the parties Requiring and Requited. *Ye men! Ye men of Israel!* do ye make such a requital? such a requital to the Lord?

To requite evil for good among Equals is against the light of the sons of *Noah*, and much more against the light of *Israel*. But for *Israel* after their instruction, and their experiences to do despite to the great and the gracious, and the terrible, jealous

lous and avenging God, it implies so much ingratitude, and so high a degree of wickedness, and madness as is not to be measured. And therefore he doth not attempt to delineate or describe it, but like one astonished at it, he expostulates with them in a vast abrupt Interrogation; *Do ye thus requite the Lord?*

But now the latter general part, which contains the censure of them, may perhaps require a little explication: Foolish and Unwise may possibly seem to some to have a little flatness in it, and tautology.

Here therefore we must betake our selves to the Original; and there we shall find a considerable difference, betwixt the notions of those two words, which are thus translated. The

The words for *Unwise* is [לֹא חָכָם] which signifies, that they were imprudent, and acted against their interest and concernment.

The words translated *foolish people*, are [עַם נָכַח] **Ingrate people* *Interlin. signifying base unworthiness, and perverseness.

They were *Am Nabal*, such for a people, as *Nabal* (afterwards) for a man. Now concerning *Nabal* the Scripture tells us, that the Character of his person was answerable to the notion of his name; *As is his name, so is he*; *Nabal is his name*, וְנָבָלָה עִיּוֹ, *vilitas cum eo*, Interlin. *Dedecus cum ipso*, Syriac.

A base, unworthy, dishonourable person; churlish and evil in his doings; surly and morose; such a man of *Belial*, that

v. 17.

v. 10, 37,

36.

v. 21.

that one might not speak to him ; Insolent, and, as such persons use to be, cowardly, and dead hearted, a drunken, stupid, sottish, and, to sum up all, an ungrateful wretch, that requited evil for good. This was the Character of *Nabal*, and this the folly bound up in the heart of the Children of *Israel*; so that there is no tautology in the text: The first word signifies the Wickedness, the second the imprudence of *Israel's* Requit. And these are the things, which I am to speak of.

I. *Israel's* requital towards God; implied in the expostulation;
Do ye thus requite?

II. The Wickedness } of that

III. The Imprudence } requital.
pressed in the censure.

IV. Application.

I. Requital

1. Requital is a word of a reciprocal notion, it signifies a return made for something done: And to set forth *Israel's* requital to the Lord, we are to consider 1. Gods dealings with *Israel*, and 2. *Israel's* return to God.

1. Of the former we have various instances in the following words. God hath prevented them with Grace, and favour; and followed them { 1. Made. Fathers }
 { 2. Bought } them
 { 3. Established }
 with mercy and loving-kindness.

He contrived advantages for them before their Original; he designed them great, and glorious privileges long before they had any being. The Scripture computes their Original from *Jacob*, who was called *Israel* (A Syrian

Gen. 25. Syrian ready to perish was their
23. Father ;) but long before Jacobs

Deut. 32. time, The most high divided to
8. the Nations their inheritance ;
when he separated the Sons of A-
dam, the Lords portion was his
people, and Israel the lot of his in-
heritance. He chose Jacob for
himself , and Israel for his pe-
culiar treasure ; before Jacob or
Esau had done good or evil : he
chose them , because he loved
them ; to shew his prerogative,
and manifest his absolute Sove-
reignty.

Gen. 15. 5. . When Abraham was an hun-
dred years old, and Sarah nine-
ty , and they had no child be-
twixt them, he contracted with
Abraham both for their being
and their inheritance: He brought
him forth , and said : Look to-
ward Heaven, and tell the Stars, ---
so shall thy seed be. And

And the same day he said, *Un-*
to thy Seed (yet in Idea) have I
given this land from the River
of Egypt to the great River Eu-
phrates.

v. 18.

So that he was their Father,
 and maker in a peculiar manner,
 even as if from stones he had rais-
 ed children unto Abraham.

Seing that from one, and him
 as good as dead, there sprang so
 many as the Stars.

Heb. 11.
 12.
 Deut. 10.
 22.

Nay far more than the Stars
 which Abraham could see, when
 he looked up into the Sky; the
 number of all the Stars visible to
 the naked eye upon all the vari-
 ous positions of the Sphere, not
 exceeding eleven hundred;
 whereas there were numbred of
 this people at one time 603550
 fighting men above twenty years
 old, beside the tribe of Levi,
 and

and beside women and children.

As was their first creation, such was their conservation and propagation, instances of the united forces, of the goodness, wisdom, and power of God, *when he saw them in their blood,* Ezek. 16. 6. *he said unto them, Live; when he found them in the howling wilderness, he kept them as the apple of his eye.* Deut. 32. 20. He protected them from all the storms, which passed over them (*when they passed through the water, when they went through the fire*) he provided for them when there was famine in their land. In a prodigious way of mercy he made use of their own wickedness, and turned it to their preservation. When they sold Joseph into Egypt, Joseph saith, *God sent him to preserve them*

them a posterity and to save their lives : (ye thought evil against me, but God meant it for good.) Gen. 45. 7.
Gen. 50.
20.

He sent them down into Egypt for their preservation ; he preserved them there 430 years ; and when the Egyptians were turned against them, the more they were afflicted, the more they multiplied and grew. Doubtless he was their father , though Abraham was ignorant of them, and Israel knew them not : for in their affliction his bowels sounded towards them. Exod. 1.
12.

Esay 63.
15, 16.

And 2. he was their Redeemer as well as their Maker ; he bought them ; for so saith the text קִנְיָם possedit, acquisivit eos, (i. e. asseruit in libertatem.) When by the rigour of the Egyptians their lives were bitter, God heard their groanings, and he remembered the Covenant made with Abraham,

E c ham,

Gen. 15.
13.

Exod. 2.
24.

Exod. 3. 7.

ham, and his prediction that they should serve and be afflicted 400 years; and that then he would judge that nation whom they should serve. Surely I have seen, saith he, the affliction of my people; I have heard their cry, I know their sorrows, and I am come down to deliver them: He sent Redemption to his people by the hand of Moses and Aaron.

He gave Commission, and Power, and Command to Moses, to make known his Omnipotence and his favour to his people, and his vengeance upon their enemies; & they wrought a train of mighty signs and wonders in the land of Egypt for their deliverance.

Exod. 14.
ult.

Exod. 15.
1.

And all Israel saw the great works which the Lord did upon Pharaoh and his host, and they sang with Moses that *ἐννικησεν*, He hath triumphed

phed gloriously, the horse & his rider hath he thrown into the Sea, for he brought forth his people with joy, because he had a favour for them.

3. He was not their maker and their redeemer only. but their establisher; he perfected deliverance; and followed them with all things pertaining unto life and godliness: He was their conductor in the wilderness; in the day time he led them with a cloud, and all the night with a pillar of fire: He was their Protector, As an Eagle flutters over her young ones and spreads abroad her wings, so he stretched out his everlasting arms for their defence; he suffered no man to do them wrong, and drove out the nations before them: He was their provider of meat, drink and cloathes; he smote the stony
Ps. 78. 14.
Deut. 32. 11.
Ee 8 rock.

Pf. 78. 15. *rock and the waters flowed; he gave them Quails and Manna from Heaven so, that they did eat Angels food; he led them 40 years in the wilderness, & in all that space their cloaths did not wax old upon them, nor their shooes upon their feet.*

Deut. 29.
5.

And lastly, he was their establish-er; formed them into a Church and State, and dictated to them laws for their perpetual establishment; he gave testimonies unto Jacob, and appointed a law in Israel, a law written by the finger of God, delivered by the mediation of Angels. He set before them life and death; he confirmed the Covenant made to their fathers; he entred into a Covenant with themselves; he spake to them sundry wayes and divers manners; and finally to take away all pretences of ignorance
or

or infidelity, he appeared often to their fathers by the name of *El-shaddai*; to *Moses*, by his name *Jehovah*; to themselves he came down (in the sight of all the people) upon mount *Sinai*, he often filled the Tabernacle with his glory, and the glory of the Lord appeared to all the people.

Exod. 19.

11.

Num. 14.

10.

Lev. 9. 23.

These are some few instances of Gods dealing with this people. Now for their requital the Scripture tell us their behaviour toward *Moses* and *Aaron* the instruments, and toward God himself the Author of all their mercies, of their deliverance. Many a time they murmured against *Moses* and *Aaron* in *Egypt*, and in the wilderness: before they were out of *Egypt*, they quarreled at *Moses* for attempting their deliverance: within three days after

Exod. 14.

11.

Exod. 15.

24.

Exod. 16.

3.

Numb. 11.

5.

Numb. 14.

4.

their triumphal song they murmured at *Marach*: about six weeks after the whole congregation murmured again, and wished, that they had died by the hand of the Lord in the land of Egypt: they murmured at their very Manna, and cried out in remembrance of the fish that they did eat in Egypt, the Cucumers, and the Melons, the Leeks, and the Onions, and the Garlick. When the spies returned from Canaan, they made a down right mutiny; they said one to another, Let us make us a Captain, and let us return into Egypt. They sided with *Corah*, *Dathan*, and *Abiram* in their rebellion; and after the earth had opened and swallowed them up, they still owned the rebels and adhered to the good old cause; on the morrow all the congregation

mur-

murmured against Moses and Aaron, saying, Ye have killed the people of the Lord: still persisting in an opinion that they were Patriots and godly men. Numb. 16. 41.

But what do we speak of Moses, or of oblique and consequential actings against God? the Scripture tells us of their stupidity and infidelity; *they understood not his wonders in Egypt: How long, saith God, will it be ere they believe me, for all the signs which I have wrought among them? neither signs among them nor signs upon them could cause them to believe. He smote them for their unbelief, and for all this they sinned still, and believed not for all his wondrous works.* It tells of their forgetfulness; *they forgot God their Saviour, which had done so* Pf. 106. 7. Numb 14. 11. Pf. 78. 32. Pf. 78. 11.

great things for them; they soon forgot his works, and his wonders: of their falseness and treachery, *their heart was not set aright, their spirit was not steadfast; when he slew them they would seek him for a while, but* *they did but flatter him with their lips, and dissemble with their double hearts.* It tells of their base idolatry; they changed their glory for the similitude of a calf, yea, they offered their sons and daughters unto devils: of their pride and scornfulness; they despised the pleasant land: they were a provoking generation, a stubborn and rebellious nation. How often did they provoke God in the wilderness, and grieve him in the desert? Many a time did he deliver them, but they provoked him with their Counsels. He divided

divided the Sea for their passage, and clove the rocks for their sustenance, and covered them with a Cloud for their protection, and they sinned yet the more. *They tempted him, they spoke against him, they provoked him at the sea, even at the red Sea: they turned back and tempted God, and limited the holy one of Israel.* In one word; they were a rebellious house, a stiff-necked people; they kept not the Covenant which themselves had made; they would none of his precepts, they despised his promises, and his threatenings, *their neck had an Iron sinew,* Ezek. 44. Pf. 78. *and they had a brow of brass.* II. 48. 4.

This was their behaviour, even then when Gods miracles were fresh, and Moses was still among them. And God foresaw that after his decease they would provoke

provoke him yet more. This was that requital, which stirred and inflamed the spirit of *Moses*; and quickned him to that abrupt Expostulation, the first general part of the text, whereof I have hitherto been giving an account, *Do ye thus requite the Lord?*

II. You have seen some part of *Israels* ingratitude; it follows that we consider the *Turpitude* and the *Imprudence* of this ingratitude, which gave occasion for the censure here passed upon them, (*O foolish people and unwise.*) And first of the *Turpitude* of their ingratitude, whereby it will appear that they were *חזקו* *עו*. Now to set forth the unworthiness of their ingratitude against God in all the aggravations of it, it is a task too heavy for me (nay, even for *Angels*;) and *Moses* when

when he was inspired, and in the height of his rapture, did not attempt it; but making a chasme, and drawing a veil over that part, insinuates it to be unexpressible. I shall not therefore offer at impossibilities, but follow the method, which the Scriptures have provided for us in like cases. It is the manner of the Scriptures in things concerning God, which are incomprehensible, to bait the mind, and train it on by exercising it in the Analogy of things familiar. The love of *God* to his chosen people is incomprehensible; to give us therefore a little notion of it, the Prophet brings men to the consideration of the love of a mother to her child; *can a Mother forget her Child &c?* The love of *Man* to God holds no proportion to his Excellency, and his

his goodness; and the heart in judging of it is obnoxious to mistakes, and very deceitful; therefore the Apostle helps us towards an apprehension of it.

1 Joh. 4. 20. *He that loves not his neighbour, whom he hath seen; how can he love God, whom he hath not seen?* So seeing the turpitude of mens ingratitude towards God is ineffable and inconceivable, it will be requisite to speak a little of the unworthiness of Ingratitude towards men, and leave you to work out this proportion; *Look how high the heaven is in comparison of the earth, so great, nay infinitely greater is the unworthiness of ingratitude towards God.*

And here I shall not go about to Philosophize, or to demonstrate the turpitude of ingratitude,

tude, from the nature of it, *a priori*. The immediate and evident corollaries of natural principles, admit only of jejune and inconsiderable reasonings in that kind of demonstration. The odiousness of ingratitude is such a corollary, naturally and immediately flowing from that universal maxim, *quod tibi fieri non vis*, Matt. 7. 12. &c. which runs thorow all morality; and is not only the last resolution of Philosophy, but of the Law and the Prophets, and of the Gospel. Luke 6. 31. As therefore, when an abstruse proposition in matter of speculation is resolved into an evident principle, or the contrary position into a plain absurdity, the demonstrator goes no further, but hath said all that can be pertinently spoken: so when a piece of

of doubtful Morality is once resolved into this grand absurdity, *Omnia dixeris*, there is no more to be added, all the rest is diminution.

Prov. 17.
13.

It is said that *Lycurgus* made no law against ingratitude, because Nature had made one to his hand. So some Divines have observed, that there is no direct precept against ingratitude in the Scripture, though many testimonies in effect against it, because it was needless, as being supposed from the light of nature, and below the Majestie of the spirit breathing in the Scriptures, to insist upon it (according to that of our Saviour, *If ye love and do good, and lend to them that love and do good to you, what thanks, or reward have you? do not Sinners or Publicans even the same?*)

Matt. 5.
48.
Luc. 6.32,
34.

same?) To that spirit which commands us to return good for evil, to love our Enemies, &c. it were a kind of whiffing to command the return of good for good, or prohibit the return of evil to those that have obliged us. Now of these two sorts of ingratitude, the former is branded in Scripture with an everlasting brand, in the case of *Pharaoh's* Butler to *Joseph*, the *Israelites* to *Jerubaal*, and the like: But the ingratitude in the text being of the latter kind, and of a deeper die, and because the easiest Criterion of turpitude is the detestation of all the sons of men, I shall endeavour *à posteriori* by some Scriptural instances of the resentments of that kind of ingratitude, to shew the turpitude of it in the judgment of mankind.

Gen. 40.
23.
Jud. 8. 35.

We

We read when *Joash* had com-
 2 Chron. 24. manded *Zachariah* to be stoned
 (who was the son of *Jehojada*,
 who had preserved him in his mi-
 nority from *Athaliah*, and made
 him King,) his own servants con-
 spired against him, and kill'd him
 in his bed, because he remem-
 bred not the kindness of *Jehoja-*
da, but slew his son. When
 2 Sam. 29. *Abner* apprehended ingratitude
 in *Ishbosheth*, whom he had made
 King, consider his resentment,
 he was very wroth, he said, *am*
 2 Sam. 3. 8, 9. *I a Dogs head, who do shew kind-*
ness to the house of Saul? God
do so to Abner, and more also, ex-
cept I translate the Kingdome from
the house of Saul; He swore he
would do it, and he did perform it.

It may be objected that the
 resentment of these men was not
 so considerable, as that the Judg-
 ment

ment of Mankind should be collected from it; those that conspired against *Joash* were *Zabad* the son of an *Ammonite*, and *Jehozabad* the son of a *Moabite*; and we read not any great praise, either of the piety or morality of *Abner*. Consider then the resentments of *Gideon*; of whom it is said, *the Lord was with Gideon*, and of *David*, *the man after God's own heart*.

When the men of *Succoth* dealt ungratefully with *Gideon*; he said, that *he would tear their flesh with the thorns of the WilderNESS*, and he took the Elders of the City, and the thorns of the WilderNESS, and with them he taught the men of *Succoth*, i. e. he taught them better Morals.

Jud. 8. 7.
16.

When *Nabal* had (upon a good day, the shearers feast) refused

F f

to

to give a little something that should come to hand, and put a scorn upon *David* (*who is David, &c.*) then *David* said, Surely in vain have I kept the goods of this fellow, and he hath requited me evil for good: so and
 1 Sam. 25. more also do God to the enemies of *David*, if I leave of all that pertaineth to him before the morning light any that pisseth against the wall.

But it may be said that these be men of war, and those enraged, and these might be the resentments only of their passions: Proceed we therefore to the resentments of Prophets and righteous men; let us have recourse from *David* the Captain to *David* the Prophet, and the Psalmist (when he was composed, and when he was composing.)

Had

Had it been my open enemies then Pl. 35. 12.
 I could have born it; but it was
 thou my friend, and my acquaint-
 tance; it was an act of Treachery
 and Ingratitude; let death seise v. 15.
 upon them, and let them go down
 quick into hell. And again; They Pl. 35. 12.
 rewarded me evil for good; let
 them be confounded, let them be as
 the dust before the wind, let their
 way be dark and slippery; and the
 Angel of the Lord persecute
 them.

Shall evil be recompensed for
 good? (saith Jeremy) Jer. 18. 20. I stood be-
 fore thee to speak good for them,
 and they have digged a pit for
 my soul; Therefore deliver up
 their children to the famine, and
 pour out their blood by force of
 the sword, &c.

Briefly, because it may be ob-
 jected that all these were the re-

Luk. 10.
13.

sentiments of a legal, and Mo-
saick spirit, consider the re-
sentment of the lamb of God, the
son of man, the man Christ Je-
sus, when he denounced a woe
upon Corazin, &c. *Woe unto thee*
Corazin, woe unto thee Bethsaida,
for if the mighty works had been
done in Tyre, &c. Therefore it
shall be more tolerable for Tyre
and Sidon in the day of judgment,
than for thee. Consider his re-
sentment, when he pronounced
a judgment upon Jerusalem;
O Jerusalem, Jerusalem; thou
that killest the Prophets, and
stonest those, that are sent unto
thee; How often would I have ga-
thered thy children--? and ye
would not. Behold now your house
is left unto you desolate.

Luk. 13.
34.

From what hath been spoken of
the resentments of men, the wick-
edness

edness of *Israel's* ingratitude against God, though it cannot be perfectly, yet it may in some measure be collected.

It remains that we consider the imprudence of it: *O foolish people and unwise.*

III. I may not, I need not insist long upon this Argument. There are (as I conceive) but these five suppositions, which possibly might exempt them from the censure of the text. 1. If their God were like the gods of the heathen, and did not know their behaviour toward him. Or 2. If he were the God of *Epicurus*, and did not resent it. Or 3. If they could escape from him. Or 4. If they could excuse themselves to him. Or 5. If they were able to support themselves against him. If none

of these were in the case, they will stand convicted of horrible imprudence; it will then be manifest, that they were a foolish people, and unwise. Of these things briefly.

I. Did not God know their behaviour? The Psalmist indeed tells of a brutish people, which wrought all manner of wickedness, and yet they said, *The Lord shall not see it, neither shall the God of Jacob regard it*: But, *O ye fools, saith he, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of men. The eyes of the Lord run to and fro through the whole earth, beholding the evil & the good. For, the ways of man, are before*

Pf. 94. 7,
8, 9, 10,
11.

Zach. 4.
10.

Prov. 5.
21.

before the eyes of the Lord, and he pondereth all his goings. He penetrates all things, and searches all things. If they say, peradventure the darkness shall cover them, then shall the night be turned into day: the darkness is no darkness with him, but the night is as clear as the day.

Pf. 139. 11.

2. But it may be, though he knew their behaviour, yet he did not concern himself about them; it may be he did not much resent their dealings with him; Neither if they be righteous is he the better; neither if they be wicked is he the worse. Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man; but if thou sinnest, what dost thou against him; and if thy transgressions be multiplied, what dost thou

unto him? Nay but did not he concern himself for them? what meant then the sounding of his bowels toward them? what mean such pathetical exclamations as these; O that there were such an heart in them, that they would keep my Commandments always; that it might be well with them, and with their seed for ever. Again, O that they were wise, that they understood this, that they would consider their latter end. O that they had bearkered--what iniquity have they found in me?

Deut. 5.
29.

Deut. 32.
29.

Did not he resent it, when they made the calf? He said, Behold I have seen this people, and it is a stiff-necked people; let me alone, that I may blot out their name from under Heaven.

Exod. 32.

Deut. 9.
13.

When they murmured; I will come in the midst of them in

a moment, and consume them at once.

When they rebelled against Moses; Get you up from among them, that I may consume them in a moment. Num. 16. 25.

When they tempted him and questioned his power; He heard it and was wroth, and greatly abhorred Israel. Many a time would he have destroyed them, had not Moses stood in the gap to turn away his anger. Ps. 106. 40, 23.

3. But possibly for all this there might be some way to escape from him, and to conveigh themselves out of the sphere of his activity.

There have been those, who have conceived the God of Israel to be a topical God; a God of the mountains only, and that the valleys were out of his power

1 Kings
20. 23.
28, 29.

power and jurisdiction : true ; but because the *Syrians* said that he was not God of the valleys, he delivered them into the hands of *Israel*, who slew a hundred thousand foot-men in one day.

Ps. 139. 7.

Nay but, *Behold the Heaven of Heavens cannot contain the God of Israel ; he filleth all things. Shall they escape for their wickedness ? Whither can they go then from his Spirit ? or whither can they flee from his presence ? If they could ascend into Heaven, he is there ; if they could make their bed in hell, behold he is there ?*

4. But though they cannot escape out of his reach, possibly they may plead something in excuse of their doings, which may mitigate his indignation ; perhaps they were ignorant, that
God

God was concerned, ignorant of his will, and of his ways, they had no instruction, they had no warning of their danger. But I say unto them, Had they no Caveats? *Take heed* (saith Moses) *keep thy soul diligently, lest thou forget the things, which thine eyes have seen. When thou shalt have eaten, and be full, then beware lest thou forget the Lord thy God.* Deut. 4. 9.
Deut. 8. 11.

Had they no memento's? How often doth God command them to bind his precepts, and his prodigies for a sign, and a token, and a memorial upon their hands, for frontlets between their eyes; to write them upon their posts, and their gates, to teach them their children, lest they should forget them? Exod. 13.
Deut. 6. 9.
11.

Did

Deut. 30.
19.

Did they not know? I call heaven and earth to record this day against you (saith Moses) that I have set before you life and death, blessing and cursing.

Deut. 30.
18.

Had they no warnings of their danger? If thou do forget, I denounce this day, that thou shalt surely perish; and this song was made to testify against them.

Had they not heard? had they not seen? Yes, that which had not been heard, and seen, since the foundation of the world from one side of the heavens to another. Did ever people hear the voice of God, speaking out of the midst of the fire, and live?

Exod. 20.
Ex. 24.9,
10, 11.

They saw Thundrings, and Lightnings, Noise, Trumpet, Mountain smoking, Moses and Aaron,

Aaron, Nadab and Abihu, the Seventy Elders, the Nobles, the People saw the Lord; and the sight of the glory of God was like devouring fire on the top of the mount, in the eyes of the children of Israel. so that they were without excuse.

5. And the only remaining consideration is this; whether they were able to resist the Lord; to support themselves against him, or at leastwise to endure the utmost of his indignation.

What is their hope, that they behave themselves proudly, that they kick against the Lord? or wherein lies their confidence that they rebell against him? *Who art thou, O man, that strivest against God? Canst thou overturn immensity, or circum-*
vent

Exod 15.
3.

vent omniscience, or grapple with omnipotence? *The Lord is a man of war, great, and terrible is his name; who can stand before him, when he is angry?*

Ec. 40. 15,
22.

Behold the Nations are as the drop of the bucket, and are counted as the small dust of the balance: he taketh up the Isles as a very little thing: all Nations are counted to him as Grasshoppers, nay less than vanity, and nothing.

Job 38. 4,
5.

Where were they, when the foundations of the world were laid, and a line was stretched upon it? Can they command the thunder, or furnish out the lightnings, or bring to their assistance the stormy wind and tempest?

Can they Marshal out the host of heaven, or put the Constellations

stellations in array, or command the stars in their courses to make resistance for them? Can they bind the influences of Pleiades, Job 38.31, or loose the bands of Orion; or 32. bring forth Mazzaroth, or conduct Arcturus and his sons?

Are they able to stand before a jealous God; and to support themselves in the presence of a consuming fire? When a fire is kindled in his anger, and shall burn to the lowest Hell, and shall consume the earth, and set on fire the mountains.

Are they able to sustain the fierceness of his anger? Who among them can dwell with the devouring fire? who among them can dwell with everlasting burnings? El. 33. 14.

Briefly and plainly to lay the case before you; This people had

had heard with their ears of the drowning of the old world ; Their fathers had told them of the fire and brimstone , which devoured the Cities of *Sodom* and *Gomorrha* ; They had been witnesses of the plagues brought upon *Egypt* ; They beheld the fire that consumed *Nadab* and *Abihu* ; They stood by, when the earth opened and swallow'd up *Dathan*, and covered the congregation of *Abiram* ; Thousands had fallen beside them, and ten thousands at their right hand for their ingratitude, and rebellion ; and yet they behave themselves so as hath been represented. Judge in your selves, was it wisdom thus to requite the Lord ? Were they, or were they not a foolish people , and unwise ?

We have now seen the case of *Israel*; the wickedness of their folly, and the folly of their wickedness hath been in some measure displayed before us. And who is it that doth not feel his indignation rise against this people? *Ah sinful people! ah people laden with iniquity! ah Seed of evil doers! O ingrateful, stiff-necked, brutish nation! do they thus requite the Lord that made, that redeemed, that established them? Shall not his soul be avenged on such a nation as this? Let God arise, let his enemies be scattered! It is but just, and equal, That he should consume them in a moment, and blot out their remembrance from under heaven.*

Nay! but who art thou, O man, that judgest another, and dost the same things? thinkest thou that thou

shalt escape the judgment of God?
 Alas! how easy is it in a figure
 to transfer all that hath been
 spoken to our selves, to our
 selves of this Auditory, to our
 selves of this Kingdome, in every
 capacity, private and publick,
 Ecclesiastical and Civil.

1. Hath not God dealt with
 us as he dealt with *Israel*?

2. Have not we requited
 him as they requited him? come
 now, and let us briefly reason to-
 gether.

For Gods dealing, let us exa-
 mine our selves upon the heads of
 enquiry here propounded by *Mo-
 ses* in this song.

Hath	{ 1 made	} us in every sence and e- very capa- city.
he	{ 2 redeemed	
not	{ 3 established	

1. Hath he not made us? is not
 he

he the Creator and preserver of every individual person? is not he the disposer of nations? the ordainer and orderer of Governments? the framer of Churches in the world? In every one of these respects it is evidently true, which is delivered by the Psalmist, *It is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.* As for our personal being, and better being, was it not from him that we received our bodies, our Souls, our Christianity (all things pertaining unto life and Godliness?) His eyes did see our substance yet being imperfect, and in his book were all our members written. He poured us out like Milk, and curdled us like Cheese, cloathed us with skin and flesh, fenced us with

Pl. 100.3.

Pl. 139.16.

bones and sinews: he breathed into us life and spirit, saying unto us, *Live*: he stamped his image upon us, and made us live the life of men; he commanded, and we were born of Christian Parents, and baptized, and regenerated into the life of Christians. *Hath* he not made us? *Nay*, *doth* he not make us, and that every moment, by sustaining and *upholding* our being by the word of his power; by retaining our spirits, and preserving our souls and life by his perpetual visitation, by his protection, and by his provision? *There is no man that hath power over the spirit, to retain the spirit.* All the wit and industry and ability of all men upon earth, nay of all creatures in Heaven and earth, cannot make one grain

Job 10.
12.

grain of any one of that infinite variety of things, which are of necessity or of convenience to the being or preservation of men. And this is so evident upon the shallowest consideration, that S. Paul at *Lystra*, when the Priest of *Jupiter* (supposing him to be *Mercurius*) would have sacrificed to him, appealed to this instance, as Gods witness against the depth of heathenish darkness. He left not himself without witness in that he gave rain from *Heaven*, filling our hearts with food and gladness. So that in this respect our case is parallel. Hath not God dealt with us as with *Israel*? Hath he not made us as to our personal and private condition?

Act. 14.

17.

Again, if we consider our selves in our national publick capacity

in reference to the political frame of our Government, Civil and Ecclesiastical, hath he not made us?

It was in reference to this that Moses asked this question; and to help their understandings in the consideration of it for an answer, in the words immediately following he calls upon them to search into their antiquities, to reflect upon their original, and their progress. Remember, saith he, the days of old, and consider the years of many generations. Ask thy Fathers and they will tell thee, thy Elders and they will shew thee.

And now I say unto you, Have you not heard long ago how he hath done it, and of ancient days how he hath formed it? How he hath formed the state of this Island,

Island, and reformed it; how he never gave over working, hewing, and fabricating the inhabitants thereof, till he had framed them into a glorious Christian Kingdom, from a most barbarous, savage, scattered, heathen people. How oft did the Almighty Potter bring the stubborn matter to the wheel; overturning, overturning, overturning? To civilize the Britains he brought in the Romans, then tried the Britains again. When that would not frame to his hand, he brought in the Saxons, and upon them the Danes; then tried the Saxons again; and lastly he brought in the Normans; nations of various tempers, customs, religions, languages; caused nation to rise against nation, &c. he committed them

one to another, and among themselves; he mixed and blended them by many a terrible combat and collision; he polish'd the roughness of them; by the leaven of the Gospel he fermented and matured and sweetned them, till by his powerful word light was brought out of darkness; out of a multitude of disorders and confusions sprang forth a noble well-tempered form of Government & System of Laws Civil & Ecclesiastical, equal at least to those of any other people; harmoniously conspiring (if duly executed) to conserve all estates, orders, and degrees in the greatest happiness whereof any society is capable; conducting us by the hand of Moses and Aaron, and their subordinate Ministers, to the great ends of the great ordinance

dinance of God in the world,
 and apt to enable and to dispose
 well-minded men (by the means
 of grace, and motives to sobrie-
 ty, righteousness, and godliness,
 which we enjoy) by peace and
 plenty, by liberty and prospe-
 rity (in all which we exceed all
 others) to produce effects of no-
 ble courage and magnanimity;
 such as we read of in the stories
 of our Ancestors; and of Piety,
 and Devotion in proportion an-
 swerable to those of our glorious
 Predecessors. (that is not inferi-
 our in their kind to any nation in
 the world.) Surely *this* also hath
 been of the Lords doing, in refer-
 ence to Society Civil and Sacred:
 it is he that hath made us, and
 not we our selves. Now let us
 pass to the second enquiry: *but*
 to 2. Hath he not redeemed us, and
 consub
 that

that also in both capacities, personal and national.

I. For our persons spiritually and temporally ; hath he not bought our souls at a price ; hath he not offered us a plenteous redemption by the blood of the everlasting Covenant, redeemed us from the curse of the Law, the bondage of Sin, the power of Satan, the wrath of God? Again, is there any one single person to whom he hath not given many a temporal deliverance (known and unknown, or at least-wise unconsidered ?) Hath not he redeemed us from the prison of the womb, from the hazards of our infancy, from the perils of our childhood, from the wildness and precipitancy of youth, from the snares and entanglements of our riper years?

Is there any one whom he hath not redeemed from six troubles and from seven, in our bodies, estates, liberty, reputation? whom he hath not powerfully and frequently rescued from the folly and perverseness of our selves, from the malice of our neighbours, from the rage of Devils? Hath he not redeemed us in our personal capacities?

2. Hath he not redeemed our nation again and again, in all its interest civil and sacred? Who else was it that delivered our fathers and our selves from Barbarisme and Idolatry, from Tyranny and Superstition, from fanatical Anarchy, and Irreligion.

To omit former deliverances, can we forget how it is but a little while since the wrath of God

was

was poured out upon this Kingdome to the uttermost? since our Sun was turned into darkness, and our Moon into blood, our stars ravisht from their Orbs, the Royal father Martyred, the Son banished, the Nobles confounded, the State dissolved, the Church destroyed, our Religion, Laws, Liberty, Property, torn away; our bones were dried, our hope was gone, and we thought we had been clean cut off. Then *when we cried unto the Lord in our trouble, he delivered us out of our distress: He sent redemption to his people, he turned our captivity as the Rivers of the South; then was our mouth filled with laughter, and our tongue with Joy.* The Symptoms of joy and triumph were heard, and seen in all the corners of the land;

land; nay the Sea roared, and the floods clapped their hands, the hills and the heavens resounded because of the redemption; for he cometh, for he cometh-&c. And now I say unto you, hath he not redeemed us?

3. Hath he not established us? that is to say, the Establishment, which we enjoy, is it not all from him? and hath not he done his part for our establishment? our spiritual and temporal, our private, our publick establishment?

Doth not the God of all grace continually press upon us the means of grace, calling us to his Eternal glory; endeavouring to make us perfect, to establish, strengthen, and settle us in his truth, to establish us in the faith, and in holiness, to strengthen

strengthen our inward man, that we may be rooted and grounded and buile up in him, to a lively hope, and any humble assurance of eternal life.

100 All spiritual Establishment, is it not from God? is there any person within the verge of his Majesties Dominions, for whom God hath not provided plentiful means for this Establishment?

101 Again, for our temporal private condition, is there any one of us destitute of some sort of provision, subsistence; some sort of settlement, or Establishment? Is there any one that hears, or hears me not, for whom God hath not provided some honest way of Establishment by donation of pious Founders and Benefactors, by legal descent, by voluntary Bequest, *(houses which they builded*

buildd not &c.) by labour of the hand, or contrivance of the brain; by assistances of Alliances, or friends; by charitable benevolence, by the bounty of contingency or the like? Are not every one of these from the Lord? is any one destitute of one or more of these ways of establishment, or that can answer, that God hath made no provision for them? hath he not given us our temporal establishment?

Lastly, hath not God done his part towards a National and a publick establishment of this Church and Kingdom?

Hath he not in order thereunto resettled our gracious Sovereign in the throne of his Royal Predecessors? Re-established the Church upon its rightful Basis
and

and foundation? Restored all orders and degrees to their legal rights, proprieties, privileges and liberties? Reinforced our Religion and our Laws in the due administration of Discipline and Justice? Reduced all things into that ancient frame and constitution, which had from many Generations derived happiness and glory to the people of *England*?

Finally, for preservation and continuance of all these, hath he not restored the actual strength of the Kingdom, our Forts and Castles, our stores and magazines, our Towns and Cities, our Armies and Navies, lately rescued out of the hands of rebellious Ufurpers to those Royal hands, to which they do of right belong? In one word therefore to conclude this first enquiry, hath not God dealt

dealt with us as he did with *Israel*; hath he not *made* us, *redeemed* us, *established* us?

The next consideration ought to be, whether we have not so requited the Lord as they requited him. Whether our behaviour hath not been answerable to that of *Israel*, in reference both to the foolish part, and the unwise. And here alas! how clear and conspicuous is the parallel in respect of their $\left\{ \begin{array}{l} \text{Ingratitude, and} \\ \text{Imprudence.} \end{array} \right.$

Have we not dealt, do we not deal ungratefully with the Author and instruments of all our mercies? Have all Gods methods and various dealings with us prevailed so far as to bring our persons to repentance, or our Kingdom to a Reformation? Have we been convinced, or have

H h

we

we not been hardened by his wonders, converted to his fears or sealed up into a sottish stupidity and senseless contempt of Religion, a spirit of Atheism, and downright infidelity?

Do we not murmur against *Moses* and *Aaron*? do not some amongst us still abet the cause of *Corah*, *Dathan* and *Abiram*? are not some of us ready to make them a Captain, and to return into *Egypt*?

Have we not soon forgot *God our saviour*? have we not flattered him with our lips, and dissembled with him in our double heart?

Do we not despise our very *Manna*; and wish again for the *Garlick of Egypt*? ready to change our glory for the *Calves of Egypt* or the confusion of *Babylon*?

bylon? In a word, are we not a *sinful people laden with iniquity*, as ingrateful and Nabalistical as *Israel*, a foolish people?

Again, for matter of imprudence, wherewithal can we purge our selves from it?

Doth not God know our miscarriages also? doth he not understand us & our ways? and doth he not interest himself in us? doth he not resent our provocations? can we escape for our wickedness?

With what apologies shall we come before the Lord, and bow our selves before the high God?

Have we had no caveats from the Ministers of God, no warnings, no Alarms from God himself?

have we not heard, have we not seen, hath it not been told us?

The thunders, and the lightnings, the trumpets sounding,

the mountain smoaking, the Angel destroying, the Sword devouring. Are we able to contest with a jealous God? are we stronger than he? are we able to tear him out of his Throne, or to devest him of his Thunder, or to stand the storm of his fiery indignation? Have we not been a foolish people & unwise!

What then remains, but that God should execute upon us the sentence which we our selves have been ready to pass upon the people in the text, that he should do thus, and thus, unto us; that *he should consume us in a moment, and blot out our names from under Heaven?*

Nay, rather it remains (men and brethren) lest he should do thus, and thus, unto us, that we prepare to meet the Lord our God;

God ; that we rouse up the spirit of our minds , and discuss and scatter that Lethargic stupor that is upon us : *Awake, awake, Deborah ; and arise, Barak, the son of Abinoam.*

Who can tell but God may yet have mercy upon us, may have mercy upon our souls, and speak peace to our land !

When I say to the wicked, thou shalt surely dye ; if he turn from his wickedness, and do that which is lawful and right, he shall surely live, he shall not die : he hath done that which is lawful and right, he shall surely live. Ezek. 33. 14, 15.

Wherefore let every one of us examine himself and find out the plague of his own heart, and be deeply sensible of his own ingratitude ; let us search and try our ways, and turn again unto the

the

Joel 2. 12,
17.

the Lord; let us make haste to escape, before the decree bring forth, and we be surprised by the stormy wind and tempest; let us lose no longer time, but make haste *in this our day, before the things belonging to our peace are hid from our eyes.* Let speaker and hearers (O let my self and all this assembly, let every soul here present, let all the people of the land) *turn unto the Lord with all our hearts, with fasting, weeping, mourning.* And let the priests (my brethren) *the ministers of the Lord, weep between the porch and the altar, and say, spare thy people, O Lord; be favourable, O Lord be favourable; O Lord deal not with us after our sins, nor reward us according to our iniquities, though we have thus requited the Lord, being a foolish people and unwise.*

FINIS.

Some Books Printed for and sold
by James Collins at the Kings-
Arms in Ludgate-Street, 1672.

Observations upon Military and Political Af-
fairs, by the most Honourable George
Duke of Albemarle: Folio. Price 6. s.

A Sermon preached by Seth Lord Bishop of Sa-
rum at the Funeral of the Most Honourable
George Duke of Albemarle: Quarto. Price 6. d.

Toleration not to be abused; or, A serious que-
stion soberly debated and resolved upon Presbyte-
rian Principles. viz, Whether it be adviseable,
especially for the Presbyterians, either in Con-
science or Prudence, to take advantage from his
Majesties late Declaration, to Deny or Rebate
their Communion with our Parochial Congrega-
tions, and to gather themselves into distinct and
separate Churches? By one that loves Truth and
Peace: Quarto.

Philosophia Pia, or, A Discourse of the Re-
ligious tendencies of the Experimental Philosophy; to
which is added a Recommendation and Defence
of reason in the affairs of Religion, by Joseph
Glanvil, Rect^r of Bath: Octavo. Price 2. s.

The Way to Happiness represented in its Diffi-
culties and Encouragements; and cleared from
many popular and dangerous mistakes, by Joseph
Glanvil.

A Præ-

A Præfatory Answer to Mr. Henry Stubbe the Doctor of Warwick, by Joseph Glanvil: Octavo. Price 1. s. 6. d.

The Life and death of Mr. George Herbert the excellent Author of the. Divine Poems. Written by Iz. Walton: Octavo. Price 1. s.

A Discourse of the forbearance or penalties, which a due Reformation requires, by Herbert Thorndike one of the Prebendaries of Westminster: Octavo.

A Private Conference between a rich Alderman, and a poor Country Vicar made Publick, wherein is discoursed the Obligation of Oaths, which have been imposed on the Subject of England: 8° 2. s.

The Episcopacy of the Church of England justified to be Apostolical from the Authority of the Primitive Church: and from the confessions of the most famous Divines beyond the Seas, by the Right Reverend the late Lord Bishop of Duresm, with a Preface written by Sir Henry Yelverton Baronet: Octavo.

TATAGON, or Divine Goodness explicated and vindicated from the exceptions of the Atheist: Wherein also the consent of the Gravest Philosophers, with the holy and inspired Penmen, in many of the most important points of Christian Doctrine is fully evinced, by Richard Burthogge Doctor in Physick: Octavo.

FINIS.

H. J.

J. J.

H. J.

M. J.

51

6

7

